

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., March 8, 1923

NEW SERIES  
VOLUME XXV, No. 10

## HOW PUT THE BAPTIST RECORD IN EACH CHURCH HOME?

### AT DREW

It was back in December, 1918, and on this wise: The pastor, Brother Phelps, had died and the church was without a pastor, but not without regular services. The church had already adopted the budget system and it was working fine. The writer had long realized the importance of the Baptist Record as a means of information and inspiration, so it occurred to him that it would be a fine thing to have the paper in every home of the church. As the Baptist Record is a great agency in the work of the Kingdom it was thought that it should be a church proposition and not an individual one. The Sunday School literature is a church proposition and not an individual one. Much of the literature is lost and much of it is not read, but we just keep on buying and distributing it. The preaching of the gospel is a church proposition. Some of the Gospel seed falls on hard ground, some on stony ground, some among the briars, and some on good ground, but the churches continue to call preachers and they preach. It is so with the Baptist Record, that some do not have the wrapper torn off, some find lodgment in the waste-basket at the postoffice and some are not read at the homes, but some fall on good soil and bring forth abundant fruit. These facts were discussed by a few of the members of the church and then presented to the church. It was adopted as a church proposition without a dissenting vote and put in the regular budget.

We did not ask a single member whether they wanted the paper or did not want it, but announced that every family would receive it.

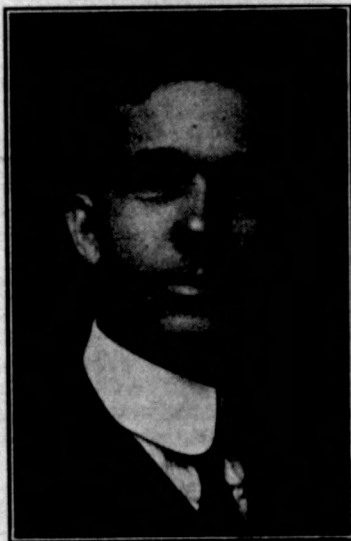
The church that has not a budget to put the Record in has failed to adopt the best financial system thus far used by the churches, and the church that has failed to put the Record in the budget has neglected at least one thing that should be done at the next conference.

The denomination owning the paper is right, the budget system is right, and the Baptist Record in the budget is right, so may God hasten the day when every church may adopt the budget and the Baptist Record.

J. A. MAXWELL.

We are in receipt of an article urging a change of the time of meeting of the Southern Baptist Convention from May to June. The reasons given are that our school men could attend; our preachers could attend and also accept invitations to preach commencement sermons and serve the cause of Christian education; merchants and farmers could more largely attend; an additional month of good weather to push collections would be secured, and the rainy season would be over. A banker says that bankers could attend better in June.

Be sure to write Mr. J. E. Byrd, Mt. Olive, Miss., for your identification certificate. You cannot get reduced rates unless you have this before you leave home.



H. L. STRICKLAND

Secretary of Organized Class Department of the Sunday School Board

There will be departmental conferences each morning during the Sunday School and B. Y. P. U. convention that will be very helpful indeed to the people in the various departments.

Mr. H. L. Watts will lead the conference for Sunday School superintendents. Mr. Watts is a practical superintendent with many years of experience and every superintendent should make a great effort to get to Columbus if only for this part of the convention.

Mr. H. L. Strickland, who has charge of the organized class work for Southern Baptists, will lead the conference for this department. There ought to be at least five hundred representatives in this conference each morning.

Miss Lillian S. Forbes, Elementary worker for Sunday School Board, will have charge of this conference and is expecting to have a great deal of hand work on exhibition and we hope the workers in the Cradle Roll, Beginners, Primary and Junior departments will see that they have representatives there for these meetings.

Mr. S. H. Polk, of Columbia, Miss., will have charge of the Intermediate conference. Mr. Polk knows what it takes to make this department go for he is doing the work in his own church where they have one of the six AA-1 Sunday Schools. This department, in many Sunday Schools, seems to be the hard place, so let's get the leaders to attend this conference and let Mr. Polk show us how to stop the leakage in our Sunday Schools.

### AT UTICA

I found myself confronted first with the proposition of getting a full conviction within my own soul that such a move would be of value to the kingdom of God. After this my heart burned to put the same conviction in the hearts of my people. After preaching on the subject several times I then just brought it before the church in conference in a plain business way, telling them that perhaps there were some members of the church that were really not able, financially, to take the Record and that as a matter of good business and good religion we should, as a church, send it to every member of the church. With practically no hesitation a motion was made that we do so and it carried unanimously and now we would not be without it for anything. May the Lord lead many churches to the same action.

A. H. HARGROVE.

### AT INVERNESS

1. I got the business on my heart. No business succeeds as it ought until it is pushed with the heart-life. The Baptist Record is one of the best denominational papers in the South, and is worthy of our best consideration.

2. The value and importance of the Record was laid on the hearts of the people. They were led to see that the small amount invested for the Record would give a great return, and that it was an investment instead of a donation. Quite often one copy of the paper has been worth the subscription price. The issue of Feb. 8 contains information that every intelligent Christian ought to have. Such valuable issues are duplicated all through the year.

3. We placed the Record campaign before the church conference. The church wanted to keep posted and not be a back number in the kingdom work, so voted to place the Record in the homes of the people. It has been our purpose to cause all the members either to be contributors or receivers, so in conference it was decided that where a family would not or could not pay the subscription price, that the church treasury would pay for the same.

4. We consulted the ladies of the church, and they agreed to make the canvass for subscriptions, with the W. M. S. leading, and the church backing them up. They went into the homes of the people. In some homes, they found hearty approval, in some indifference, in some the ignorance of the value of any paper, but in general, a glad response by the fathers and mothers in the home.

5. We tried to place the campaign on a high and business-like scale, causing the people to see that this was something that needed to be attended to as kingdom business by just simply doing the thing. I took copies of the Record to the pulpit with me, from time to time, and called attention to important articles written therein. The people caught the vision and were willing to follow.

H. C. CLARK.

S. S. & B. Y. P. U. CONVENTION, M A R C H 20-22



## OUR NEXT PROGRAM ITEM NUMBER 2

By William Lunsford, D.D.,  
Corresponding Secretary

Doctor F. Love has already named Item No. 1, in our next program. He says it is Foreign Missions, and no one will say nay. Foreign Missions must ever be our great primal benevolence.

Now, as to Item No. 2, the Atlanta Convention granted to The Relief and Annuity Board the right of appeal, to Southern Baptists, for five millions of dollars for its work. When the 75 Million Campaign was put on, only half of this sum, two and a half millions, was allocated to our Board in the Campaign.

Item No. 2 has to do with the other two and a half millions. With regard to this item, the Convention has already spoken clearly and distinctly on two occasions. On page 112, Convention Annual, 1922, under Paragraph II, we find the following:

"And it was specified that the remaining half of the five millions which the Convention decided to raise for ministerial relief within seven years, shall be raised at the end of the present five year Campaign, and WITHIN THE SUCCEEDING TWO YEARS."

That is very clear.

In the same Convention Annual, on page 113, under Paragraph IV, speaking of the two millions awarded to our two seminaries and to the Baptist Bible Institute, to be paid out of the proceeds of the Foreign, Home, and Education Boards, we find the following:

"That each of these Boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000.00, and that in case the requisite \$2,000,000.00 is not available under this arrangement, these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five year period, without prejudice to the needs of the three boards, OR TO THE RELIEF AND ANNUITY BOARD, OWING TO PREVIOUS ACTION OF THE CONVENTION."

Our Board regards this provision as a sacred obligation, which the Convention will carry out to the fullest measure.

### An Imperative Need

The immediate and imperative need of The Relief and Annuity Board, at this time, is a fixed income of \$100,000.00 per year, on the relief side of the work alone, in addition to what the Board is now receiving and will continue to receive from the states, whatever the plan may be. This will take an interest bearing fund, for relief alone, of at least one and a half million dollars, of which we have now about five hundred thousand. Mark you, I am speaking of the general relief and not of the annuity department of the board. By the relief fund, we mean that fund which is used to pay the monthly stipends of our old preachers, their widows, and orphans; preachers who will never become members of the Annuity Fund.

From the best estimate that we can get, Southern Baptists, in all the states put together, paid to their old preachers in the three years preceding the 75 Million Campaign, in round numbers, \$116,000.00. In the past three years, since the beginning of the Campaign \$300,173.31. Thus we have increased the yearly allowance paid to our beneficiaries over the three years immediately preceding the Campaign, \$184,173.31, an average of more than \$61,000.00 per year. While this increase is gratifying, we are by no means doing what we should do. With the fixed income above referred to, in addition to current receipts, we shall be enabled to increase the stipends of our beneficiaries at least 60%, which will bring us to a point in our work where we shall have made great strides in solving our relief problem.

The task, however, will be by no means finished, and cannot be so regarded until we have an interest bearing fund for relief alone of four or five million.

### What Is the Plan?

The Convention has provided that our Board shall raise the two and a half millions not allocated to us in the 75 Million Campaign, but authorized by the Atlanta Convention, in two years, after the Campaign has closed. Our Board is laying its plans to that end. We shall ask and expect the Convention to carry out that program, and shall ask and expect the cordial co-operation of the brotherhood at large. We shall have suggestions to make about how the money shall be raised, but are not wedded to any plan of procedure, and shall gladly co-operate with the Convention in any plan which may be devised.

Of course, we cannot increase the interest bearing fund on the relief side of our work, without increasing it proportionately on the annuity side, and this is just as it should be.

After the close of this Convention year, the Board will likely divide the fund as it comes in to the office from the pledges of the present Campaign, and afterwards, on a basis of sixty to relief and forty to annuities, instead of fifty-fifty, as heretofore. This will give the relief side of the work a decided advantage in the distribution of funds.

If we can therefore succeed in raising our two and a half millions, in addition to what we shall have at the close of the Campaign, in the next two years following the Campaign, we shall have come to a great place in our work. We shall have an interest bearing fund of a million and a half, and more, for relief, and enough for the Annuity Fund to be raised to maximum.

Our obligations to these two funds are the most sacred that Southern Baptists have ever undertaken.

On the relief side of the work, the cries of need from our old preachers, constantly arise in our ears, and must be met.

The membership in the Annuity Fund is growing fast, and will likely reach twelve hundred by the coming Convention, and our preachers have joined this fund with the understanding that the denomination would come up with its part of the fund, on the plan of co-operation outlined in the terms of the fund. For us to fail, would bring on us everlasting disgrace.

Naturally, when a man is asked to invest his money, he at once thinks about the safety of the investment. Every member of the Annuity Fund has had that thought in his mind at the time of joining. Let him rest assured that his money is safe.

The time must never come in the history of the Annuity Fund, when it could not liquidate by paying every member every cent of money that he has put into it, with compound interest at the rate of 6%, and have all of the endowment and the greater part of the interest bearing reserve left.

That is a strong and challenging statement. Read it again.

## ANNOUNCEMENT

Senatobia, Miss., Feb. 26, 1923.

My Dear Brother:

I have been requested to represent Dr. John H. Eager, of Baltimore and the Thomas Cook & Son of New York, to work up the party in Mississippi for the Baptist World Alliance which will meet in Stockholm, Sweden, next July. I was impressed while I was touring Europe and a part of Asia and Africa the first of this year that Thomas Cook & Son are the best Tourist Managers in the world. They are offering five different itineraries to Stockholm and return at very reasonable cost. If you are interested in the trip and if you know of anyone who is interested, please write me at once and give me their names and addresses and I will send them the booklet which will explain the whole matter.

Yours truly,

B. P. ROBERTSON.

## COME! COME!!

Any Baptist, anywhere, everywhere, invited to one of the GREAT REGIONAL CONFERENCES to be held at the places and on the dates given below:

McComb City, March 6-7.  
Jackson, March 7-8.  
Hattiesburg, March 8-9.  
Greenwood, March 5-6.  
West Point, March 6-7.  
New Albany, March 7-8.  
Meridian, March 8-9.

These meetings will run for one night and one day each. All visitors will be entertained free. Big crowds expected.

## BAPTIST WORLD ALLIANCE AT STOCKHOLM

The third meeting of the Baptist World Alliance will be held in Stockholm, Sweden, July 21 to 27 this year. The first meeting was held in London in 1906 and the second in Philadelphia in 1911. It was planned to hold a meeting of the Alliance in Berlin in 1916 but on account of the war it was necessarily postponed. The meeting in Stockholm will be under the presidency of the Rev. Robert Stuart MacArthur, D.D. The American Express Company has been appointed official transportation managers and will arrange all details of transportation, hotel side trips, steamship and railway accommodations.

Other large denominations have held world congresses since the war, which have done much to restore international fellowship. There is clearly a need for another meeting of the Baptist World Alliance in the near future. Since the Alliance has never held a meeting on the Continent of Europe, it is appropriate that the next meeting be held there, and from the Baptist viewpoint, no city on the Continent is quite so well prepared as Stockholm to serve as host.

Northern Baptists have a right to a special interest in the meeting at Stockholm, in view of the missionary relationships which have existed between them and their brethren in Sweden for many years. Swedish Baptists, whose first church was organized in 1848, are celebrating their Seventy-fifth Anniversary immediately in advance of the meeting of the World Alliance. They now have more than sixty thousand members in their churches and are perhaps the best organized group of Baptists on the Continent of Europe.

The committee in charge advises that delegates and those who desire to attend the meeting of the Alliance write to the American Express Company, Travel Department, New York City, and obtain full details including cost of the trip and a list of the steamers on which reservations have been made. The S. S. America has been designated as the official ship but three other ships are also available for the trip.

## FROM DR. MULLINS

In accordance with the action of the Southern Baptist Convention in Jacksonville last May, I now have ready certificates in blank form to be issued to such Southern Baptists as desire to go as messengers to the Baptist World Alliance in Stockholm in July. These have not been available hitherto, and I have had to ask for delay when requests for them have come to me. The Convention appointed me as messenger to go to Stockholm, and in addition authorized me to appoint any others as messengers from the Southern Baptist Convention who might desire to go.

I will appreciate it if you will give this notice a place in your columns. Brethren would do well in writing me to enclose a stamped and addressed envelope for reply, and I will issue certificates and forward to them immediately.

Cordially and sincerely yours,

E. Y. MULLINS,  
President Southern Baptist Convention.



## SOUTHERN BAPTISTS AND EUROPEAN FINANCES

By Everett Gill, European Representative

The current press is full of the discussion of European finances. It is a many-sided and difficult question. It has a direct bearing on the interests of all Europeans as well as of the Southern cotton raiser and American farmer of whatever section, and of the banker and industrialist. These post-war experiences have demonstrated anew that no nation can live to itself, nor even die to itself.

I am tempted to speak here of Europe's state of mind toward America in these matters. It is one of bewilderment. America is an enigma. Europe cannot forget what we did in the latter days of the war,—of our prodigious and unbelievable feats. But, they cannot but feel that America is like one who has rescued the drowning man by pulling him up on the bank and then went off and left him with his lungs full of water and unconscious. They cannot understand why we did not do a thorough job. They know well that in spite of the wonderful things we have done for friends and former enemies in relief work, many tens of thousands have died since the war from undernourishment, famine and lack of medical attention because of the belated work of reconstruction due largely to the strongest and richest nation pursuing a policy of "isolation". They feel that it is a case of "Inasmuch as ye did it not".

The friends at home cannot know what we who live in Suffering Europe have to endure as we think of these things. We know that all Americans are not heartless. We are sure that there are seven thousand who have not bowed the knee to the Baal of Selfish Indifference, repeating with pagan unfeelingness "America first". We hope that though America has gained the gold of the world she has not lost her soul.

I had thought of saying these things, but as I am writing on missions I must not say anything that might sound like politics, even though what I say is true and timely. So, I put away the temptation and write of other though related matters.

As Southern Baptists are going into the spring campaign for missions, they ought to have before them some facts of outstanding importance to our Foreign Mission Board and to the tens of thousands of their supporters. I refer to the unexampled opportunities of equipping our European work at comparatively low cost. Of course, it may seem a pity to take advantage of the low rate of exchange brought about by the general financial situation. But, if there were any injustice to anyone in availing ourselves of the low prices of real estate, we should be the last to do so. If the owners are glad to sell at these high prices, in their currency but low in ours, we should not hesitate.

Half the price of any one of several of our great churches that are being built in various parts of the Southland would equip our European field for years to come!

Do we mean by this that we should not have these buildings? By no means! We rejoice in them. We are proud that our Southern Baptists are so blessed of the Lord that they can afford such buildings for work and worship. But more, we are proud that with the wealth the Lord has given also the willingness to give, or rather given the recognition of stewardship. The fact that attracts my attention is that Southern Baptists have money to give and are willing to give. I am also convinced that if they can see a great chance of saving hundreds of thousands of dollars by giving largely now, they will do it.

Not only will we save money by investing now, but we will be meeting a great spiritual need. In spite of the things that our European brethren have suffered in recent years, they are growing more rapidly than the Southern Baptists, as wonderful as is their growth. In Hungary and Ru-

mania we are growing yearly by ten per cent and more. And if we had the equipment we could do vastly better.

During the year 1922 I bought two wonderful building lots. The first is in Budapest, Hungary. It is one of the best lots in the city. Our purchase of this fine site made a sensation in the capital. But, we have not been able to move a step since. The big lot lies there vacant, while Brother Udvarnoki, the pastor and president of our school, says that if we had an auditorium holding two thousand five hundred it would be filled. Not only so, but we could thus bring under the influence of the gospel the best people of the city. Cannot we have fifty thousand dollars for a large building for church, Seminary, general offices and apartments for professors and pastor?

The other beautiful lot is in Bucarest, Rumania. We need the same things as in Budapest, only more so. A fifty thousand building would be worth in America several times that amount.

Then, throughout the lands of Hungary, Rumania and Jugoslavia we could purchase houses of worship in the smaller towns and cities for only a fraction of their value in American money.

A dollar now will be worth ten dollars in a few years! We cannot afford to let these opportunities slip by us. It is not so much a financial matter as it is spiritual. The work needs our money. And that means soul-winning. That means that the Baptist interpretation of the gospel will be given to those who have never heard it.

Does not "opportunity" spell "duty"?  
Lausanne, Switzerland.

## HOME AND FOREIGN MISSION DAY IN THE SUNDAY SCHOOLS OF MISSISSIPPI

Sunday, March 25th, 1923

Mississippi to Raise \$50,000.00

Sunday, March 25th, 1923, is the special Home and Foreign Mission Day in the Sunday Schools of the South. On that day a special program will be put on in all the schools emphasizing the work of Home Missions and Foreign Missions, at which time a cash offering will be made by every school. Literature for the special day program will be sent to every Superintendent direct from the Sunday School Board, Nashville, Tenn.

The Sunday Schools of Mississippi have been asked to give on this great day \$50,000 as a thank offering to God for the spread of Missions throughout the world. This offering will be over and above any pledge made by the individual contributor to the 75 Million Campaign, or otherwise, but the total given by any school will be credited on the pledge of the church to which the school belongs, provided the church made a pledge to the Campaign. All cash given at this time will be sent promptly to Dr. R. B. Gunter, Corresponding Secretary, Jackson, Miss.

In order to reach the amount expected from Mississippi, each school has been assigned a definite amount to be raised on this special day.

We would suggest that you take the amount assigned to your school and apportion it out to the departments and classes so that each class may know just what is expected of it. Give notice to each class the amount expected of it at least two weeks in advance of the special day. If you will handle it in this way, making your assignments to the classes for a nice margin over the total asked from your school, it will be easy to raise much more than your quota.

We would urge that every school put on the entire Mission Program outlined for this special day. However, should you not be able to put on the whole program, don't fail to carry out the plan for the offering.

By mistake Brother S. G. Pope was credited in a recent Record with putting the paper in the budget at Mathiston. Of course it should have been Belzoni where he is leading his people in a splendid way, having recently gotten into their beautiful new building.

## COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS

Feb. 1, 1922-Feb. 1, 1923

|                      | 1922         | 1923         |
|----------------------|--------------|--------------|
| Alabama              | \$ 20,947.66 | \$ 22,320.45 |
| Arkansas             | 11,107.64    | 11,835.38    |
| District of Columbia | 6,892.57     | 5,792.39     |
| Florida              | 12,936.28    | 12,058.26    |
| Georgia              | 34,710.56    | 41,686.51    |
| Illinois             | 2,644.34     | 1,000.00     |
| Kentucky             | 46,858.45    | 32,165.98    |
| Louisiana            | 7,881.35     | 9,904.64     |
| Maryland             | 13,301.00    | 9,500.00     |
| Mississippi          | 28,368.71    | 23,035.14    |
| Missouri             | 12,419.94    | 12,911.65    |
| New Mexico           | 2,526.13     | 2,158.73     |
| North Carolina       | 28,785.12    | 43,834.39    |
| Oklahoma             | 10,047.45    | 14,423.17    |
| South Carolina       | 7,781.68     | 10,636.29    |
| Tennessee            | 30,000.00    | 10,000.00    |
| Texas                | 11,719.77    | 6,054.64     |
| Virginia             | 80,247.38    | 61,141.55    |
| Miscellaneous        | 2,386.35     | 1,019.40     |
| Total                | \$371,562.38 | \$331,478.55 |

### Word of Thanks

We want to thank the pastors and other workers for the fine spirit of co-operation being shown in our plans for the Spring Cash Campaign. Every request for information or help in any way towards getting our plans in shape has been responded to with enthusiasm. This is greatly encouraging and evidently indicates that we are ready to go forth to win in our spring round up.

### All-Day Rally in Every Association

This is the week in which the seven regional conferences are to be held. After these meetings every association should be ready to have an all-day rally for the purpose of planning and organizing for reaching every church for an all-day service in the interest of the 75 Million Campaign on the regular preaching day of the church in April. To fail to get ready for this special day in every church would be to miss the mark in our whole plan for the spring. We shall look to the forces in each association to see that this plan is made a complete success.

### Some Campaign Literature for Distribution

We can furnish the following literature on request. Order by name of tract or leaflet and give quantity desired: "What the 75 Million Campaign Has Accomplished" (a catechism); "Objects and Issues of the 75 Million Campaign", by R. B. Gunter; "The Spring Cash Campaign"; "Five Hundred Men's Banquets"; "Spring Cash Campaign" (envelope enclosure); "Mississippi's Payments on Campaign by Months" (leaflet).

Other leaflets and tracts are being prepared and will be announced later.

## A GREAT BIBLE CONFERENCE

It has been my privilege to attend the great Southern Bible Conference at Shreveport, La., at the First Baptist Church, of which Dr. M. E. Dodd is pastor. The main speakers were Dr. A. T. Robertson of the Southwestern Baptist Theological Seminary, Louisville, Ky., and Dr. Curtis Lee Laws of New York. Just a mere mention of these international men is sufficient to impress you with the greatness of this Conference.

Our own Dr. E. Godbold is the great leader of the Louisiana Baptists, and he is leading to victory. On March 4th there will start simultaneous associational conferences over the state led by some of the foremost speakers of the denomination. Louisiana Baptists are fast taking their rightful place in the front rank in Kingdom work.

G. W. RILEY,  
Clinton, Miss.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### IN A RIDDLE

If you have ever looked at the man in the mirror, you found that in some respects he was your opposite. His right hand is your left, and vice versa. His right ear is your left, etc. If you open the page of a book or newspaper in front of the mirror, you can't read the words in the mirror. They are all turned backward, hind side before. You may recall the story in Jean Valjean of the man who looked in the mirror and was startled to read something which appeared to be on a blotter in front of the mirror, lying on the dresser. When he looked down at the bottom the words disappeared. When he looked into the mirror they reappeared. The explanation was that a letter written in ink had left its message in reversed letters on the blotter which in turn were again reversed in the mirror and appeared as in the original letter.

This is the figure which Paul uses in the thirteenth chapter of first Corinthians when speaking about the present state of knowledge, he says, "For now we see in a mirror, darkly (in a riddle); but then face to face: now I know in part; but then shall I know fully, even as also I was fully known". The same idea is found in the discourse of Jesus the night before his crucifixion, when he said to the disciples: "These things have I spoken unto you in dark sayings. The hour cometh when I shall no more speak unto you in dark sayings, but I shall tell you plainly of the Father". A little later the disciples said, "Lo now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee. By this we believe that thou comest forth from God". Physiologists tell us that the image that is found in the eye of every object at which we look is turned topsy-turvy, bottom side up, by being passed through the lens of the eye; but that we do not know it only because we have adjusted our mind to it. We have righted it with our minds from the time when we were unconscious of it.

So Paul says that our knowledge of God, of providence, of creation, of redemption is as if we were studying a riddle. He uses the word enigma, which we have borrowed from the Greek. Much of the teaching of the Bible is in an enigma. One does not have to read very far into the last book of the Bible, the Revelation that was given to John on the Isle of Patmos, to find this out. If you are good at solving riddles, working out enigmas, here is the finest field for it in all literature. To be sure, the Lord gives us a little help, like the arithmetics do in working out some of the examples first, just to show you how it is done. For example he says, "The seven lamp stands are the seven churches". That's a good start. He says, "The seven stars are the angels of the churches".

We can take that in. He leaves you to figure out some of it for yourself. As when he says, "Out of his mouth proceeded a sharp two edged sword". You can figure that out as describing his word, the instrument with which he does battle. A good deal of the description of Jesus in the first three chapters is not hard to decipher.

Most anybody can work it out. The enigma gets difficult to be interesting in the fourth chapter where the throne room of the Almighty is open to our inspection. The fifth chapter shows the Lamb beginning to open the seals. The sixth chapter gives us "the four horsemen of the Apocalypse", and you may be able to follow slowly in solving the riddle. From this time on you will need all your wits and the help of the Spirit in interpreting. At one place John puts his hand to his brow in a puzzled way and says hesitantly, "Here is the wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man: And his number is six hundred and sixty and six". All the book is a crystal palace of solidified parables, on down to the description of the New Jerusalem.

But don't get the impression that the book of Revelation is the only group of puzzles in the Bible. The Book and the whole field of experience and theology are full of them. Can you explain the mystery of the trinity? Can you analyze the new birth, the process of regeneration? The very words we use in speaking of it are only figures of speech, riddles. What do you know about election? or eternity? the soul of man? About the mystery of prayer, communion with God? About our relationship to God? described under so many figures, such as father and son, husband and wife, master and servant, vines and branches, body and limbs or members, foundation and superstructure, a temple, a household, architect and building, husbandman and farm. The very employment of a multitude of figures shows that not one of them is complete, not all together fully tell the story. We see as in a glass darkly, in an enigma. What do you know about eternity, behind us or before us? What do we know about heaven or hell? Only figures of speech are employed. Do they reveal our incomplete knowledge or cover up our ignorance?

Jesus had to use parables. There was no other language possible, parables that partly revealed and partly concealed the "mysteries of the kingdom". Paul speaks repeatedly of the "mysteries" which have been hid from the ages. Religion is yet but an incomplete revelation. It cannot be otherwise in our present estate. Life itself is a succession of enigmas, only a portion of which are solved or understood. Jesus said, "I have many things to tell you but ye cannot bear them now". "What I do thou knowest not now, but thou shalt know hereafter".

Let us thank God that we know even in part. It is far and away better than being left without any revelation. We are guided in the night by the stars. The day star will arise in our hearts. He has not left us without witness, nor without a gracious revelation of Himself and His will. The riddles will be solved in due time. Let us be grateful for the light that is coming. Then shall we know fully even as we were fully known. Then are many riddles to be solved; many enigmas to be worked out, and there will be great joy in the discovery of their meaning and of the truth.

Death itself is a means of solving some of them. There are mysteries which death alone can enable us to solve. We shall see our Pilot face to face when we have crossed the bar.

This seems a new departure, but may do good in spreading intelligence, awakening interest and quickening conscience. The report is taken from the Commercial Appeal: "Beginning Tuesday night, March 6, the Y. M. C. A. of A. and M. College will conduct a series of volunteer courses on church history, doctrine and faith. 'Why Are You a Methodist?' will be discussed by the Rev. W. W. Woolard, pastor of the Methodist Church of Starkville; 'Why You Are a Baptist' by the Rev. J. D. Ray of the Baptist Church, 'Why You Are an Episcopalian' by the Rev. Dubose Murphy of the Episcopalian Church, and 'Why You Are a Presbyterian' by the Rev. H. S. Gordon of the Presbyterian Church. These lectures will be held each Tuesday night for a period of four weeks."

### FALSE TEACHERS

We are well aware when we write these words at the top of a page that there are people who, seeing them, will turn away with a sigh of distress that somebody must be forever talking or writing about people in error or about subjects controversial. Why should one be raising questions or suspicions about those who are teachers or preachers of the word? If any one is disposed to turn away from this subject, let him know that the one who writes on it takes no pleasure in calling attention to false teachers. He does so simply because the Bible itself is our example and authority in this matter. The words at the head of the column are found in Second Peter, the second chapter and the first verse.

It is intended here to call attention to certain earmarks of false teachers which are pointed out in that chapter which speak for themselves. Study them and see what sort of people are indicated and portrayed today.

The first mark that Peter points out is that they do their work "privily". "Who privily bring in heresies of perdition" (destructive heresies, damnable heresies). The word seems rather to indicate the origin of the heresy, from the place of perdition. But the point now is that they do their work under cover. It is hard to get these false teachers to state openly and squarely where they stand. They are experts at dodging and producing confusion. They use words with double meaning. They avoid definition. Peter says they are "clouds (or mists) driven by the wind". They insinuate themselves into positions, which they well know were intended for teaching the opposite of what they teach. They are cunning and foxy in introducing their errors. They do not come out in the open.

Another earmark of the false teachers which Peter points out is their denial of the Lord Jesus. He says they "deny the Lord who bought them". The person of Christ is the test of one's theology. It was no accident that Jesus asked the disciples, "Who do men say that I am", and again, "Who do ye say that I am". Without that question settled there is no beginning made in the work of Christ and no future for the church. That settled and he can build his church and the gates of hades will not prevail against it. A few days before his death, he asked the same question of the Pharisees, "Who is the Christ, whose son is he?" And he plainly told them that he was not simply David's son, but David's Lord. This is the crucial question in theology. And the false teachers, Peter says, are those who deny the Master, who deny his virgin birth, his deity, that he is the only begotten Son of God.

Another earmark of these people is their denial of the doctrine of the sacrificial atonement of Jesus. Peter did not stop with saying that they deny the Master. He says specifically that they deny the Master "who bought them", that is who redeemed them with his own precious blood. See 1 P. 1:19. Just as John says, "No man calls Jesus Lord but by the Holy Spirit; so we read in Hebrews about certain people who trample under foot the Son of God, and have counted the blood of the covenant wherewith he was sanctified an unholy thing". One does not have to search far among false teachers before finding that the doctrine with which they find most fault is the atonement. The offense of the cross is still the stumbling block of the heretic.

Another mark of these people is their repudiation of all authority. Reading on down through this second chapter of Second Peter you will find in the tenth verse, American Revision, "Who despise dominion. Daring, self willed, they tremble not to rail at dignities". These false teachers do not want any authoritative Bible. They claim themselves to be as much inspired as the holy men of old who spoke from God. They repudiate the idea of plenary inspiration. They set their own rational processes up as of equal value with anybody's claim to revelation and inspiration. To them the Bible may have some "religious value",



but no authority. There is no final authority, nothing to which final appeal can be made. They would liberate the human mind from the thrall of the past, from the authority of any tradition. The world and all the people therein, all ideas are in a state of flux. There is nothing fixed or known or certain. We don't know where we are going but we are on the way. Here is a photograph of the false teachers.

There is one other mark which Peter gives in this chapter: "Uttering great swelling words of vanity," vs. 19. Of all the pomposity, the claim to know it all, the exclusive possession of inside information, these people possess it. They do not hesitate to tell others that they are medieval, that they are not up to date, that they are unscientific. The people who differ with them are classed as ignorant. It is wonderful how Peter delineated the character of these people in the long ago. But Peter, why, they tell you that there was a great deal he didn't know. They say he didn't write this letter anyhow.

### THE FIRST FATHER

Sometimes we make the mistake of thinking that the figures of speech used in the Bible to reveal to us spiritual truths were just picked up accidentally, as being the best that could be done under the circumstances. It is true that none of these figures do fully set forth the whole truth; but they do accurately set forth some truth or some phase of the truth. These figures need to be supplemented, but not corrected by other figures, but they are accurate as far as they go.

For example there are many figures used to reveal God, and set forth his relationship to men. He is called a husbandman, an architect and builder, a husband, and a father. Now Paul represents that this figure of a father is not a mere figure. It is not that the Bible writers or prophets in casing about for some simile to set forth God's relationship to us fell upon this familiar figure of fatherhood as portraying in some degree God's feeling toward us. On the contrary Paul represents that the character of God was the original norm of fatherhood; that he was the original father; that he has in himself this character, sustains by his very nature the relationship of father, and that all other fatherhood or family relationship was fashioned after Him and his original fatherhood.

This is clear from a careful reading of Ephesians 3:14-15. Here Paul says, "For this cause I bow my knees unto the Father, from whom every fatherhood (margin of American Revision) in heaven and on earth is named". The meaning is that the whole fatherhood idea, every such relation by which beings are brought, or held in the family relationship, the relationship of father and son, had its original being and expression in the fatherhood of God. The phrase is "every family" or "the whole family" in most versions, but the word is almost the repetition of the word father. Any English reader will easily see it when written thus. "For this cause I bow my knees unto the father (pater) for whom every fatherhood (patria) is named". The idea seems to be that God always, from eternity, possessed the character of father, and that the whole fatherly relationship, whether it be between beings in heaven, or beings on earth, was derived from him and patterned after him.

The true meaning is brought out in a part of the preceding paragraph: "According to the eternal purpose which he purposed in Christ Jesus our Lord". There is in the eternal triune God, the relationship of Father and Son. This relationship is extended to others through God's purpose in Christ. So far as we are concerned, we come into the knowledge of this relationship and into the possession of it personally, only through God's dealing with us in Christ. Paul says it is for this cause, on this ground, that he is able to bow the knees to God as Father. It is because of the carrying out of the eternal purpose of God, in accordance with his fatherly relationship that we are in the family of God.

Have you noticed what delicacy is shown in the Scriptures in what is said about people whose names are not called? There is that Samaritan woman who was converted at Jacob's well. She had lived an immoral life, and so nobody since her generation has been able to identify her, and probably never will. There was the woman who washed the feet of Jesus with her tears and wiped them with the hair of her head while he was dining in the home of a leading Pharisee. She was a woman of stained reputation and her name is kept secret from all generations of Bible readers. Her sins and her name were blotted out, and when you meet her in the New Jerusalem, there will be nothing by which you could identify her with her past. It is all forgiven and forgotten. There is a current but mistaken notion that this was Mary Magdalene, out of whom the Lord cast seven demons. But they are not the same person. Poor Euodia and Syntyche about whom Paul speaks in Philippians are recorded as having a falling out, had their names preserved. If they had known that their names were to be put in the Bible for all generations to see, they would doubtless have controlled their tongues and kept the peace.

Beginning Sunday and running through Wednesday Pastor Wallace was in charge of a Bible Institute at Pelahatchie. It was hoped that representatives from other churches would attend, but few came. Several were in attendance from Morton. Not another pastor in the Association was present. But the meeting was a success. We have never seen people attend better under adverse conditions. At first the weather was bad, but the people came, and the interest grew to the close. Dr. Nelson spoke on Sunday night and Monday. Brother Tull contributed his part in speaking about the work of the deacons. Other speakers were Pastors J. C. Richardson, W. A. Hewitt, Enlistment Man T. W. Green, and Secretary Gunter. The editor led the Bible Study class twice a day. Quite a number of people of other denominations were in attendance.

Pastor J. C. Richardson and his people at Forest followed this year the custom of their past by providing a Bible Institute which ran from Thursday night through Sunday. The program was one which drew a good congregation and kept them busy from ten in the morning till nine at night. Brethren W. A. Sullivan and J. E. Byrd set the mark at the first service which made all the rest do their best. They also remained for two days. It was no mere period of recreation. It was a time of study and growth. Brother I. A. Hailey came from Union, Brother Nutt from Lena, Brother Hutson from Raleigh, Brother Wallace from Morton. Dr. Adams from the Louisville Seminary gave two excellent addresses. The editor led the Bible Study period. The ladies served a delightful luncheon each day at the church. We could not remain throughout the institute, which was to include speakers whom we should have been glad to hear.

"The Deity of Christ" seems to be a republication by Fleming H. Revell of a little book by Robt. E. Speer. The author clearly, forcefully and interestingly states and proves his case, that Jesus is the only begotten Son of God. We should like to see this book in every home and in every college library, and read by every one of our young men and young women. The controversy between believers and unbelievers ranges itself about the person of Jesus. This book presents the truth in a convincing way. It would pay any of our pastors to get it, read it, preach on the subject and lend the book to friends.

Pastor J. D. Franks wires that Columbus is making every preparation for the Sunday School and B. Y. P. U. Convention, expecting a large attendance; entertainment on the Harvard Plan, that is bed and breakfast. No need to send names in advance.

A telegram announces that Dr. J. A. Hackett died after a brief illness at Meridian, Monday night. Dr. Hackett was for many years editor of the Baptist Record, and was distinguished as a writer of interesting paragraphs. He was born in Illinois, reared in Madison county, Miss. He was pastor of First Church, Jackson, also at Clinton, Crystal Springs, Forest and Enterprise. He went west at one time and was pastor at Shreveport, La., and San Antonio, Texas. He lived beyond the ninetieth birthday and his mind was remarkably clear and active. He leaves a widow and one son.

Pastor J. W. Lee of Batesville is very happy, and so is the whole congregation, in getting into the beautiful new building, which has been the dream of several years. There are fifteen Sunday School rooms and all occupied. The first service was held Feb. 18th, when Dr. R. B. Gunter preached the sermon in the morning and Dr. W. T. Lowrey in the afternoon. Pastor Lee had been wrestling with a bad case of influenza, but was able to be in charge of the service. We congratulate the church on its attainment and wish for them a period of great growth and strength.

Dr. R. S. McArthur passed away recently at the age of 81. He was for 41 years pastor of Calvary Baptist Church in New York, was president of the Baptist World Alliance and a well known writer and preacher.

Sheriff Hagan of Palatka, Fla., single handed drove away a mob who tried to lynch a negro in the night time. The sheriff was shot through the hand, but he routed the whole bunch. Twelve of them were afterward arrested.

Brother Earl Brooks of Lake says the Lord sent him \$50.00 in answer to prayer to pay his pledge. It is a plan that others might try. It is better than asking that you may consume it on your pleasures.

What's the matter with Biondi? He's "the papal delegate to the United States", and had to be met at the New York pier by ten members of the bomb squad and escorted to the hotel.

Prof. H. L. Simmons of Fulton concludes a kind and complimentary letter with, "Day by day, in every way the Record is growing better."

The postoffice address of Mr. C. A. Fletcher, who asked for literature for the Indians, is Conway, Leake county, Miss.

### CONFERENCE ON FAITH AND ORDER

The committee of the Protestant Episcopal Church on "Faith and Order", after many years of fruitless labor, is still continuing its efforts towards the absorption of the other Christian denominations. We say absorption because, in the final issue, any union with the Episcopal Church must mean absorption, because of their idea of the church as an organization. It may be noted in any community that the Episcopal Church usually keeps out of union efforts. We make no criticism upon the Episcopal view of the church: that is their privilege. But we do resent the persistent efforts at union, when they know it means absorption, but refuse to call it by that name.

The general body of evangelical churches are already united in faith and love and common fellowship. They do not consider oneness of form a necessity, or even desirable. But unity with the Episcopalians always means unity of form. Many efforts to unite various evangelical bodies have been made by those who magnify organization over faith, but they have failed, and freedom still remains.—The Presbyterian.



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# Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

## NEW FORWARD MOVEMENT

Representatives from several Southern Baptist institutions met at Memphis, Tennessee, Feb. 21-22, and organized the "American Research Society." This organization is the result of many months of praying and planning on the part of many of our young students and school men who have a deep conviction as to its need and the place it ought to fill in our denominational life. They believe that too long we have tacitly granted the palm of scholarship to radicals and modernists; that the time has come when a safe, sane and thoroughly orthodox scholarship for the South must be obtained. The need is everywhere felt among our conservative college presidents for men who are undoubted scholars and at the same time can be fully depended upon as to their theological beliefs. The dearth of conservative textbooks backed by genuine scholarship is so great in almost every line of study that they are all but impossible to obtain.

To fill these long felt needs the American Research Society has been organized. It is not the intention of the Society to cover up truth, but to bring truth to light. The organizers have a deep conviction that there is absolutely no conflict between the facts of science and the truths of the Bible, and that when the facts (not theories) of science and the truths (properly interpreted) of the Bible are all brought to light and correlated they will agree in every particular.

The qualifications for membership in the Society have been set at a high standard and the membership is to be limited to those men who are willing to go to the highest limit in scholarship in some one field of learning. The membership is divided into three grades: Active, Associate and Honorary. The Active membership is the most important. Those becoming Active members must possess the following qualifications: (1) Any person who has attained (1) the Bachelor's degree in Arts or Sciences, or its equivalent, and the Master's degree in Arts, Sciences or Theology, with a minimum grade of 90% (average) or the equivalent of such degree; (2) who shows an aptitude for scholarship; (3) who is effective in the expression of that scholarship; (4) who has declared his purpose to pursue further studies; (5) who is in hearty sympathy with the "Purpose" of this Society; (6) who shall subscribe to the "Declaration of Faith"; (7) and whose Christian character is commended by clean habits, consecrated life and sound judgment, shall be eligible to Active membership in this Society.

The Associate Members must hold the Bachelor's degree in Arts, Sciences, or its equivalent, plus the other qualifications named above for the Active membership.

Men of outstanding scholarship may be elected to Honorary membership. A member who has made some outstanding contribution to scholarship in line with the work of the organization may be elected a "Fellow" as a mark of honor.

It shall also be the purpose of the organization to provide funds which worthy members may borrow for the completion of their education, and in some cases members may be endowed for a year's study at home or abroad in certain needy fields of learning. The Society is also to encourage by financial grants when necessary the publication of meritorious text-books in the fields where there is the greatest need.

The American Research Society was not organized for the purpose of hunting heresy. Nor does it purpose to limit any man's academic freedom when it sets up "Articles of Faith" for its mem-

bers to sign. Those who cannot sign the "Articles of Faith" are left free to pursue their own course as they see best but they must do so on the outside of this organization.

The charter members of the Society number twenty-two. The membership is to be enlarged to cover every state in the South and perhaps many in the North. The next meeting will be held at the time of the Southern Baptist Convention in Kansas City in May. Dr. Julius R. Mantey, professor in the Bible Department of Union University, Jackson, Tenn., is President; Dr. Harvey E. Dana, head of the Department of New Testament Interpretation, Southwestern Baptist Theological Seminary, Seminary Hill, Texas, is Vice-president; and Lowell T. Wallace, graduate student of the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, is Secretary-Treasurer.

Members are to be received into the Society only on the initiative of the Society itself. Correspondence is solicited from all who commend the Society in its purposes and aims.

## WHY I BELIEVE IN THE BIBLE

"If we and our posterity neglect the instructions of this book no man can tell how sudden a catastrophe may bury all our glory."

By Robert Gordon

"There is but one book," said Sir Walter Scott. That is my faith. To an Indian prince who asked the secret of Britain's greatness, Queen Victoria replied, "This book." Could one who knew the work of Wycliff and Tyndale or the songs of Cadmon and Tennyson have given any other answer? The life stories of Burke and Bright, Cromwell and Gladstone, Wilberforce and Howard, all vindicate Victoria's opinion. Looking upon the family Bible, as he lay dying, Andrew Jackson said: "That book, sir, is the rock on which this republic rests." From the landing of the pilgrims to the winning of the west, proof of that shines on every page of our country's history. The more I know of life, the more sure am I of the wisdom of Webster's warning, "If we and our posterity neglect the instructions of this book, no man can tell how sudden a catastrophe may bury all our glory." We have good ground surely for believing our Bible an inestimable, enduring treasure.

When I reflect upon the times this volume, like an irresistible tidal force, has swept aside all barriers, overturning whole civilizations; when I consider how it has burned as an imperishable flame until coldest hearts have been warmed and aroused not only to shake off indifference but to give themselves with joy to the uttermost of self-sacrificing service; when I remember how this book has been a light to the feet of childhood and has brightened the eventide of old age and has comforted the desolate, I have no difficulty in understanding why so many have preferred to lay their head upon the block rather than surrender a revelation so incomparable. I can understand why our missionaries have been willing to toil on for years in tropic heat or arctic cold, foregoing all that men count dear, that benighted peoples might some day read these lustrous words of life, every man in his own tongue. So profoundly do I believe in this book, I desire, with passionate longing, to have the largest possible part in leading others to see its beauty, share its wealth, and feel its power.

## A Page From Life

But earnest desire is not enough. Often faith has been hindered by those who wished to help.

And one of the reasons why I so deeply believe in the Bible is the amazing way it has survived all the fearful things it has suffered in the house of honest friends. Our man-made dogmas have made difficult and sometimes impossible what otherwise would have been easy. Here is a page from life. Dr. R. F. Horton writes, "No pastor ever hinted that the deeds of treachery and blood in that book (Judges), wrought by men on whom the Spirit of God was said to have come, were not approved by God himself. . . . I know of course that a large proportion of the boys brought up with me on the same principles of interpretation have actually become unbelievers or at least callously indifferent to the Bible." Recently I heard one striving to convince a large group of Sunday School teachers that Jehovah was justified in ordering little children dashed against the stones. And a few days ago I heard the pastor of a large church using the Bible to prove the vanity of working for world peace. There is not an evil thing that has not somewhere been defended by some text.

The Bible is not a dead level of revelation. It is not a little thing that so frequently still our youth should be so taught. That false idea has caused the death of thousands. In our own country innocent people have been hung because ministers read, as the command of God, the text, "Thou shalt not suffer a witch to live." Even John Wesley so clung to this pernicious method of using (or should we say abusing) Scripture that he said he would throw his Bible away rather than give up belief in witchcraft. What huge blunders have been made and how disastrous the consequences! "Infallible," "inerrant," "verbally inspired" are fearfully big words. And they are not Biblical words. Why not stick to the Scripture and assert with Paul that the book is "profitable"? That is a much more modest word but wouldn't it be vastly better to have our people really believe that, with genuine conviction, than to have them say other high-sounding things of which they are not altogether convinced, indeed of which they are so little convinced that the Bible remains unopened while they spend a whole Sunday morning burrowing through a straw-stack of Sunday news?

## A Self-Evidencing Book

I believe in the Bible because it is a self-evidencing book. Faith is never the ardent belief of "what we know ain't true." It is not necessary to force one's mind against evidence. This door is high enough so a man can enter head and all. To trust this guide of life is as creditable to the intellect as it is inspiring to the soul. The more diligent our study, the more unshakeable our conviction. "They searched the Scriptures, therefore they believed," we read. Let us rejoice over every sincere question asked. Let us welcome every opportunity to tell the truth about the Bible. Let us be sure that the closer the scrutiny and the sharper the intellect, the more sure will be the result. We must read with the heart, devotionally. But we must also read with the mind, intelligently. There is real danger that the proper attitude of reverence and awe will tend to become mere blind superstition. Sometimes closed eyes have made real discoveries but that is not a method to be generally recommended. A farmer's wife, worn out by a hard week's work, was told by her husband on a Saturday afternoon that he had invited friends for Sunday dinner and that she would find a couple of chickens in a crate. She quit. She threw herself down on a lounge and declared she was tired out. He could do as he pleased about that dinner; she was through. After resting awhile she recalled her mother's habit of opening the Bible at random and reading whatever passage her finger fell upon. This she did and found herself reading, "Rise, Peter, slay and eat." She went back to work. I know another who tried that with different result. She was perplexed about the matter of baptism and was about convinced she ought to be immersed. She opened her Bible haphazard and read, "Let not your heart be troubled."



Straightway she dismissed her anxieties and Baptist statistics suffered by that much. Surely there was need for that chapter on "common sense in Bible reading." The test of a revelation is that it reveals.

But most of all, I believe in the Bible because of its universal appeal to the religious instinct. Everywhere simple, devout souls have in their own experience found that which enables them to say, "I am certain this is the Word of God. Here God finds me and, most clearly here, he speaks to me." We would be in a sad predicament could one not have assurance without being a linguist and historian and critic. One may know the sun rules the day without knowing a thing about either Claudius Ptolemy or Copernicus. So by living under the disciplines of this book, by the strength which it supplies, there comes to all classes and conditions of men a persuasion of the heart which means more to me than any other warrant for faith. Let me in closing give a few glimpses of what I mean. At six o'clock one morning in France, I came across a Negro soldier reading his Bible. It was nothing strange to see a man read a Testament but this man had a large, leather-bound Bible. I asked him where he had found it and he told me he had brought it from home. "How long have you been in France?" I asked and learned he had carried that book about for eighteen months. He was reading the fifth chapter of Ecclesiastes and pointed to the verse, "For they consider not that they do evil." "That," he said, "is the trouble with this camp." When I was giving Testaments to a company of Negro soldiers, one expressed his appreciation and said, "Men, if that book were more read we would not have so many troubles. We wouldn't have wars. That book says swords shall be beaten into plowshares. If that were done, we would have less fightin' and more wheat. Bread wouldn't cost so much." The brother of the Scotch minister who was chaplain of the British headquarters regiment in France told a small company of us that on that Sabbath which the British called "Black Sunday" because on that day the Germans broke through and it seemed nothing could prevent loss of the coast cities, General Haig came to the service as usual. There was nothing about him to indicate anxiety. And he said that on leaving, the general gripped his brother's hand and said, "Remember, the battle is the Lord's." So, also, were men in the ranks sustained. From torn, blood-stained uniforms which I handled about Chateau Thierry and Belleau Wood there were taken scores of New Testaments. Many of them, pencil marked, were sent home to bereaved parents. Man cannot live by bread alone. While I was pastor in Milwaukee a man whose home had been disrupted by his drunkenness, was sent to jail. A visitor read to him from this Holy Book. He came forth a new man. His home was restored. And I saw him rebuild seventeen other homes by aid of that book.

But prevention is vastly better. I know a man whose father gave him a five-cent New Testament when as a boy he left Chicago to work in the northern woods. At close of the hard day's work, by the light of a kerosene lamp, he read that book, chapter by chapter. When he finished, he told me, he laid it on the chair and on his knees prayed for grace to live that kind of a life. For years he has stood like a rock against all sorts of temptation and his strong character has been a refuge for many weaker folk. A soldier in France showed me an ugly chunk of shrapnel buried in his Testament. It projected through both covers. "That book," he said, "saved my life."

A mate of mine whom I had known in college days, was helping wounded men on a battle field. Seeing a soldier sitting with his head in his hands, he went to see whether help was needed. The boy was dead. In one hand he held two photographs, an older and a younger woman. In the other hand he held his Testament. To a dying man I repeated slowly the twenty-third Psalm.

Upon his face there came that light that never was on sea or land and with his dying breath he whispered, "That's beautiful."

Blessed Bible, book divine; precious treasure, thou art mine.—The Baptist.

## BUILDING A STANDARD SUNDAY SCHOOL

Arthur Flake, a vigorous and consecrated layman of Mississippi, has for a number of years been an efficient field secretary for the Sunday School Board. From a specialist in B. Y. P. U. work he turned his attention largely to Sunday School administration and enlargement, and in this activity he has been a real force in that program which in the last decade has wellnigh revolutionized Sunday School operations. Mr. Flake spends his time largely in practical work, dealing with real situations and applications. This is the first book from his pen, although others are promised. The fact that its author is a man of such wide experience in the study of Sunday School problems and their solution should make the book of distinctive value.

A glance at the table of contents soon reveals the purpose of the author. With an opening chapter upon the standard of excellence, and a closing one on Sunday School records, the remaining ten chapters are on points required in a standard Sunday School. So the aim of the book is to present in a clearcut and comprehensive way the methods toward the realization of a standard Sunday School as defined by the Sunday School Board. This it does in a very forceful way.

Some of the chapters touch on matters of vital interest to the whole church life. The one on evangelism is perhaps the best in the book, in which practical methods are given regarding the linking of Sunday School and church activities in soul-winning. In the discussion upon preaching attendance the author tells how the Sunday School pupils can be gotten to remain for the preaching service. There is a fine presentation of the unified service method. The chapter on teacher's meeting and worker's conference is very helpful. This book meets a distinctive need. Every pastor and Sunday School superintendent should have a copy.

Mr. Flake is no mere theorist, for besides his experience in training schools, and as editor of the Sunday School Builder, he has had at times supervision of large Sunday Schools, among them that of the First Baptist Church of Fort Worth and of the First Baptist Church of Nashville.

A. J. DICKINSON.

Tupelo, Miss.

## IMMANUEL

The folks here keep me so busy I often neglect my duty in reporting what is going on here. Two things I want to say now:

### I. An Ordination

On last Sunday afternoon (February the 25th) Rev. J. A. Powell was ordained to the full work of the Gospel ministry. Brother Powell is a ministerial student in Mississippi College. He was licensed by the Immanuel Church some two years ago. Since that time he has been in school. The pastor was assisted in the ordination by Brethren J. E. Wills and M. J. Derrick. Brother Powell is married and has three children. His wife was Miss Lillian Eure of Hattiesburg and is a great help to her student husband and will be a great help to him as a pastor. Brother Powell preached at the evening service and made a good impression.

### II. Immanuel Church and the Baptist Record

The Immanuel Church is always on the lookout for every good thing. The church is ever ready to follow the leadership of the pastor. It took about five minutes to show the church that it would be a good thing to put the Record in the budget and send it to every home represented in the church. It was done without a dissenting voice and all our people get the paper. It has been a wonderful blessing to our people. The

intelligence of our people about our denominational work has greatly increased. This makes it easier to appeal to them for our work. Immanuel Church wouldn't think about doing anything else now. It is easy enough when you have folks like we have in the Immanuel Church.

We are looking forward to a great week next week. Can't you come down and enjoy it with us? With best wishes always,

Very cordially,

W. S. ALLEN.

## A WARNING

J. F. Love, Cor. Sec'y.

Information has reached me recently concerning the appeals which two or three individual foreigners are making direct to individuals and churches throughout the South for various objects. One of these appeals comes from Siberia and asks for relief money. I have learned that this appeal comes from a man who has been excluded from our Baptist Church fellowship in Siberia. I need not, however, go into particulars about any of these cases. The Foreign Mission Board under the instructions of the Convention has made a Foreign Mission Program which needs all the help all our Southern Baptist people can give it, and which offers the very largest opportunity for missionary and relief investments, and leaves little excuse for these independent appeals by people whose characters are unknown among Southern Baptists. The wise will take warning.

## THE 75 MILLION CAMPAIGN

To the first of January, 1923, there had been raised \$38,420,441.75.

The Conservation Commission distributes this amount as follows:

"The contributions to the Campaign have been made as follows: Alabama, \$1,653,754.40; Arkansas, \$1,165,153.35; District of Columbia, \$143,564.70; Florida, \$609,016.02; Georgia, \$1,869,516.70; Illinois, \$320,482.95; Kentucky, \$412,039.78; Louisiana, \$1,035,640.23; Maryland, \$9,494.29; Mississippi, \$1,591,011.34; Missouri, \$1,077,067.49; New Mexico, \$170,998.36; North Carolina, \$3,365,330.21; Oklahoma, \$1,052,438.20; South Carolina, \$2,960,684.40; Tennessee, \$2,340,763.77; Texas, \$5,002,195.32; Virginia, \$4,102,802.12; Specials: Texas, \$1,223,640.55; New Mexico, \$103,072.68; Louisiana, \$105,100.00; Tennessee, \$52,853.25; Oklahoma, \$59,000.00; foreign churches, \$1,003,390.00; Home Board, \$15,340.00; Foreign Board, \$86,103.00."

Some brethren are accused of being heresy hunters, and having a fondness for finding heretics. There must be some mistake about this. We should imagine there is about as much fun in hunting heretics as there is in hunting polecats. They are the very things we do not want to find. Any normal nose will seek to avoid them. But they don't have to be hunted. They can be discovered without effort. And when they are found prowling around your barn yard, there must be some way of disposing of them.

Jesus said that he came not to be ministered to, but the minister, and it will be well for the churches if they can get the same conception of their life and mission. It is time for the churches to abandon the conception that they exist for the purpose of being ministered to. Let them get busy and minister to others.

Central Church, Martin, Tenn., by a vote of 96 to six refused to license a woman to preach. Maybe she can go to Reno where people have more liberty.

We thank the brethren who have been sending in the news from over the state. Let the good work go on, and the contagion spread.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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### Notice, Sixth District People!

All who expect to attend the District Meeting at Tyler, Tenn., March 30, please send your names to Miss Vennie Watts, Columbia. If you find later that you cannot go, please notify her.

### Attention, Fourth District People!

All who are planning to attend our District Meeting at Philadelphia, March 17-18, will accommodate us by sending in your name to us. We will meet the trains from Friday afternoon and be prepared to care for delegates from then on.

If you have not planned to come, arrange to do so and send your name to Mrs. Wilbur Cole, Philadelphia.

Dear Miss Lackey:

The first thousand copies of your book, "From Strength to Strength", that went out contained a photograph of Dr. Gray that was too large. I have had this cut down to a smaller size, as Dr. Gray thought it would somewhat overshadow the contents of the book.

We are already receiving many favorable comments on the book, which I think is one of the best written on Home Mission work.

Very sincerely yours,

C. S. CARNES,  
 Treasurer Home Mission Board,  
 Atlanta, Ga.

### From Strength to Strength

The following letter from Mrs. Gray is much appreciated. The book is now ready for you to study, beloved, and we trust that each woman of us will make ourselves better acquainted with our Home Mission Board work through its pages:  
 Feb. 23, 1923

My dear friend:

Congratulations! Your new book, "From Strength to Strength", is superb! We are proud of you and grateful also.

I think the book will fill a long felt need and I devoutly pray that it may quicken the zeal and gifts of the women every where.

I am writing, of course, unofficially, but most sincerely I thank you heartily for all your hours of toil and anxiety spent in preparation of the book.

Our women cannot say now, "We know so little of mountain schools". Whoever reads "From Strength to Strength" cannot claim ignorance of any part or department of our work.

Blessings on you!

With love and good wishes,

Yours truly,

MRS. B. D.) ALMA RATLIFF GRAY.

Atlanta, Ga., Feb. 26, 1923.

Miss Margaret Lackey,  
 Baptist Building,  
 Jackson, Miss.

My dear Miss Lackey:

Your book "From Strength to Strength" came to my office a few days ago. I want to thank you most heartily for it. Though I have not yet had time to read it, I have sketched it, and my mother, who is visiting me here, could not lay it

down until it was finished. I think you charmed her with your introduction, which is quite attractive.

I do want to thank you for your splendid helpfulness to our Woman's Missionary Union of the South, as well as for the great work which you are doing in Mississippi.

May I leave this promise with you, "My presence shall go with thee, and I will give thee rest". Ex. 33:14.

Very sincerely,

LAURA LEE PATRICK,  
 Cor. Sec.-Treas.

Hattiesburg, Miss., Feb. 28, 1923.

Miss Margaret M. Lackey,  
 Baptist Building, Jackson, Miss.

My Dear Miss Lackey:

Here I am shut in with the "flu", but convalescent, and what a good time I've had in spite of it, for I have finished your new book "From Strength to Strength" and want some questions for examination before I get out into the rush again. Let me tell you what a good way I found to study it. I took the Week of Prayer Program for Home Missions and using it as a basis, taking it by topics as suggested all through the program for each day, it was a delightful study, doing it thus by topics set forth daily rather than just read it through from "kivver to kivver".

Your "Applique" with its own beautiful and strong stitches to enhance the value is a most concise and helpful resume of the Home Board Work. This is something we have needed for some time and we thank you for it. It is most readable. We shall use it throughout the week of prayer as well as for study classes later.

Now please send the necessary questions and instructions at once so I can finish what I have begun.

Very sincerely yours,

MRS. W. F. YARBOROUGH.

My dear Miss Lackey:

There came to me, in today's mail, from The Baptist Home Mission Board, a copy of "From Strength to Strength".

I have read the Dedictory lines and Foreword, and I feel it is the earnest of what is to follow, so am writing now to thank you, not for sending me a copy, but for the contribution to the cause of Christ. I will read it at once and be prepared to speak of it to the young women of Texas.

With every good wish for you, I am sincerely

Yours in Him,

MRS. J. E. LEIGH.

Feb. 26, 1923.

Miss Margaret Lackey,  
 Jackson, Miss.

My dear Miss Lackey:

It is true I have written you a note or two relative to your book "From Strength to Strength" but now it is to thank you for your kind words concerning my services in connection with the Home Board. Such recognition was not dreamed of. The work here has been a labor of love, for we have splendid men at the head of the

department and none can be found to surpass Dr. Gray.

I am so glad you dedicated the book to him. It is going to have ready sale judging by the orders coming in. Two or three minor changes are yet to be made to get the book passed up but we had to let the first thousand go out for the contents and not the general make up.

So many have called up and said how delighted they were. They did not stop at the "Foreword" or a chapter but read it as any other book, entirely through before laying it down. You know that means much for a book—readable, fascinating, interesting to the last line. I am sure it is a change in mission study books.

Yours very sincerely,

ALLIE B. STEPHENS.

### To the Ladies of the Fifth District

The Fifth District Meeting will be held in Waynesboro, beginning Tuesday evening at 7:30, March 27th, and running through Wednesday. We urge every Superintendent, Mission, Stewardship, Personal and Young People's Leader to attend this meeting, bringing with them a delegate from each Society and church in their Association.

Send names to Mrs. Floyd McCormick, Waynesboro. Do not forget the above dates. Come praying we may have a great feast and fellowship at the Lord's table, planning to do greater things for Him this year.

MRS. J. W. CHAMPLIN,  
 Vice-President.

## BOOKS

A Life of Christ by Giovanni Papini has just been published in this country, being translated from the Italian by Dorothy Canfield Fisher. It is running also as a serial in one of the magazines for women. The story of how it came to be written is interesting and makes the book of unusual interest. The author is said to be one of the leading men of letters in Italy, who was long an atheist and scoffer. But during the world war he was led to read the Bible. In this he found light and comfort. He was converted. The book was written by a man who had discovered Jesus Christ, and in discovering the Lord had found himself. Naturally there are some inaccuracies in the narrative, but it is wonderfully fresh and stimulating. The wonder is that in so short a time he had learned so much about Jesus and could interpret him so well. His soul expanded fast under the tuition of the Master. Baptists will be interested in seeing how plainly and as a matter of fact he speaks of the immersion of Jesus. The Life of Christ is always new, and it will always help to see Him from any new angle. The book is published by Harcourt Brace & Co.

"Easter People" is a booklet written by Winifred Kirkland. It makes a very readable magazine article for which it was first intended, but one questions whether there is any sufficient permanent value to justify its being embodied in a book. It is an account of Easter among the excellent Moravian Christians at Salem, N. C. It is published by Fleming H. Revell.



# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The one word that is uppermost in the minds of all of us now is COLUMBUS.

What about "Study Course Week"? Next week is the week, and if it proves impossible for you to observe that week, settle on another week. Make it a week in March if possible, for you want to get that point in the Standard of Excellence to your credit the first quarter.

We are going to have a banner at the convention for the best Intermediate union in the state. We do not know yet just which union that is. The reports for the four past quarters will tell the tale when checked up.

"The Tennessee B. Y. P. U. Radio" is the Tennessee paper that corresponds to Mississippi's "Triple Eye". The first issue of the "Radio" is just out, and is a dandy. We now have three states issuing these Quarterly B. Y. P. U. "Boosters": "The Alabama Dynamo", "The Tennessee B. Y. P. U. Radio" and "The Mississippi B. Y. P. U. Triple Eye".

If you missed the B. Y. P. U. Department in last week's Record, find the copy and read about "Reduced rates to Columbus". If you want to go for "Less" then get a certificate from Mr. J. E. Byrd, Mt. Olive, Miss.

## A Junior-Intermediate Leaders Banquet

A banquet is being planned for all Junior and Intermediate Leaders attending the State Convention at Columbus. We want every leader in the state to attend this banquet. We want you to know every other Leader in the state. It is going to be an informal affair, but one that is calculated to be of tremendous value to all. Do not miss it.

## The Conferences

No B. Y. P. U. Leader of the Junior or Intermediate Union can afford to miss the Conferences especially planned for them at the Convention. These conferences will be under the direction of Miss Morgan, and she is sparing no time or effort in planning for them. You will get ideas you had never dreamed of and your leadership ability will be increased a hundred fold by them.

The Senior conferences will be in charge of Mr. Preston, B. Y. P. U. Secretary of Tennessee, an expert in the work. He will bring to us at these conferences ideas and means and ways of solving every problem experienced in B. Y. P. U. You be there.

## Magee B. Y. P. U. on the Bound

A letter from Miss Virgie Turcott, Corresponding Secretary of the Intermediate B. Y. P. U. of Magee,

sets forth the splendid work of that organization. "Our B. Y. P. U. are growing so fast that I will have to write you about it. Last Sunday in our Intermediate Union we had thirty-eight out of forty present. Two groups were 100% in Bible Readings and the other two almost. We rendered the program without the use of the Quarterly. The other Unions are also growing and doing fine work."

## Vicksburg "Primary" B. Y. P. U.

The only B. Y. P. U. in the South that we know anything about is the one at First Church, Vicksburg. Yes they have a "Sunbeam Band" in the church, but Sunbeams do not do the same work that B. Y. P. U. do. Mrs. Greenoe is the leader of this splendid little B. Y. P. U., makes her own programs and is setting a standard of All Baptist "YOUNG" People Utilized. We give herewith a letter in part from Mrs. Greenoe: "You know we are little, so we do not say much, but we are not just hearers of the word but we are doers. We are just doing fine and making things hum to be so little. We bought a pair of curtains and two pictures for our new room and paid for them ourselves. How is that for B. Y. P. U.ers 5-9 years old? On graduation day we gave four fine members to our other Junior Union. We now have four groups, each with a captain, and I want to tell you that each group is 100% every Sunday night. That means, present, on time, Bible and verse of Scripture. The Captain of the group sees to it that his or her members are there. We have sixteen members now. We are planning to have several go to Columbus to the convention."

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

You will find that luck  
Is only pluck,  
So try things over and over—  
Patience and skill,  
Courage and will  
Are the four leaves of luck's clover.

## Moorhead Juniors and Intermediates

The only B. Y. P. U. in Mississippi that is reporting to the State Secretary every week is the Moorhead Intermediate B. Y. P. U. We take off our hat to a union that is interested to that degree and who is co-operating in such a way. Their report every week shows 100% Bible Readings and 100% Givers. Miss Ruby Spencer is the efficient Secretary.

The Junior B. Y. P. U. of this same church is a live wire. Their Leader, Miss Georgia Williams, bids me say that they are on the job; her words are: "The Moorhead Junior B. Y. P. U. is not dead, but is ever working

to hold their own. Their motto is, 'The elevator to a successful B. Y. P. U. is not running, take the stairs'."

## BEST WAYS TO HELP PREACHER

Pray for him every day.  
Speak kindly of him in the home circle.

Be in your pew at every service; if he says something that helps you tell him so.

Pay his salary when it comes due so that he may not have to contract debts.

Do not criticize him if he preaches a few minutes longer than you wanted him to. He knows more about it than you do.

Stand with ready hands to do whatsoever he may ask you to advance the Master's cause.

Love your brethren and sisters, and do not be a back-biter. Back-biting is cowardice.

Invite people to your church, and make it pleasant for them while there.

Go to Sunday School, and stop saying, "The church is not doing its duty in this phase of the work."

Remember: The Workers don't kick, and the Kickers don't work.—Selected.

## Coffeeville

We have improved our pastor's home. It is now coming to be a decent home. We have about \$100.00 more work to do on it and then we will have our pastor and his family

in it. We now have on foot plans to build a new church. We give our pastor the authority to go out and take subscriptions and see what he could do. Our pastor invited Brother Wayne Alliston of Water Valley, Miss., to come down and give a boosting on this new church movement. On Thursday night, February 22nd, Brother Alliston was with us. Brother Alliston spoke from 1st Th 4:23-24: His subject was, "The Hour Cometh and Now Is". I want to say his message was with power. No greater man or preacher is living than Brother Alliston. When he fails to get tears from your eyes no one else need try. At the close of his sermon he and Brother Cook called for volunteers to subscribe on our new church, and they raised \$1,800.00 just in a few minutes. So praise God for His wonderful goodness to us.

Now we are planning under the leadership of our much beloved pastor to have a church in the next few months that not only the Baptists of Coffeeville will be proud of but the entire town.

Brethren, pray for us and our pastor in his work and efforts here.

R. A. KYL

## EAR SHELLS DEAFNESS

A new efficient aid for deafness. No trouble to use; can be used continuously; no batteries; no cords; no headbands; no expense; is inconspicuous.

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Spring 1923  
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Now is the time. Have you planned your garden and flower beds for this spring? It is already getting late. First early vegetables are ready to be planted the first day the weather permits. Have a real garden this year by planting real good seeds of the proper varieties. This Seed Book makes ordering easy. It is the Seed Book of the South. It is the Garden Guide for you. It will come to you by return mail. Absolutely free. Write for it today.

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## Education Department

D. M. Nelson, Educational Secretary

### Meeting Southern Baptist Education Association

The Southern Baptist Education Association had a very profitable meeting in Memphis, beginning Tuesday evening, February 20, and closing Thursday at noon, February 22. Below are the subjects discussed and the names of the speakers.

#### Tuesday Evening, February 20

Address, "The Christian Faith in the Modern World," President W. J. McGlothlin.

#### Appointment of committees.

#### Wednesday Morning, February 21

Scripture, Comment and Prayer, Secretary W. C. James.

"History of the Christian College in America," Dr. Frederick Eby.

Discussion, President J. M. Wood.

"Distinctive Features of the Christian College," President A. Chamlee of Fessie Tift.

"Denominational Content in the Curriculum," President H. E. Watters.

#### Conference on Junior Colleges.

#### Wednesday Afternoon, February 21

"Professional Content in the Curriculum," President F. W. Boatwright.

Discussion, Secretary D. M. Nelson.

"Baptist University for the South," President R. W. Weaver.

Discussion, Dr. C. D. Johnson.

Address of the President, W. L. Pottat.

#### Thursday Morning, February 22

Scripture, Comment and Prayer, Dr. A. U. Boone.

"Personality, Scholarship and Denominational Affiliation of the College Professor," Dean E. G. Townsend.

Discussion, President M. B. Adams.

#### Student Activities:

"Student Government," President C. Brewer.

"Religious Activities," Secretary F. Leavell.

"Athletics," President C. Cottingham.

"Social Life," President George J. Burnett.

Some excerpts from Dr. McGlothlin's address on "The Christian Faith in the Modern World."

Opening his address on the subject "Christian Faith in the Modern World," the speaker undertook to draw comparisons with past periods. He declared that he had concluded that the moral conditions prevalent during Solomon's time were fundamentally no worse today; human nature has changed little. The science of many preachers of today lies in the inability to understand humanity.

"I am almost as afraid of higher education as of ignorance," he said. Christianity without culture, he said, results in superstition, while culture without religion is paganism.

The modern world is the cleanest since the fall of man, because there are fewer evils, he said. Slavery and liquor have been abolished and pros-

pects are bright for abolition of war.

"While the number of Christians has not decreased, the proportionate decline in numbers has brought the percentage below the halfway mark.

"Christianity is enconced and feeling quite comfortable in the modern world.

"Christianity today faces worldliness in the full meaning of the word.

"The temptation is strong today for lust of other things that prevents bearing fruit for the Kingdom.

"The moral conditions faced by Solomon are fundamentally the same today.

"The spread of democracy in the modern world has been so great as to remove over half the people from beneath the royalty and rock the remaining crowns to their foundations.

"Democracy demands other characteristics than official authority.

"To be a Christian is not a prerequisite of respectability today as in former years.

"One of the greatest gains in the modern church is leaving the irreligious outside.

"The disintegration or modification of present-day theology is acknowledged; hardly a Baptist preacher would accept the once classic Philadelphia confession of faith. It must be so that the changing environments of the world react on theology or theology would have no influence over people today."

Some excerpts from Dr. W. L. Pottat's address on "The Social Significance of Heredity."

"If anything can save American society from soon taking a plunge from the peak of its development and efficiency to a rapid and disastrous decline, it is the practical application of the new knowledge of human nature and human society to our social institutions and practices."

Dr. Pottat called attention to the alarming fact that the upper grades of intelligence are not reproducing themselves while the lower grades show an amazing fertility.

"Resident teachers of Oxford University, numbering 142," he said, "are reported to have 261 children, each an average of 1.8 children. The Harvard graduate had .7 of a son, the Vassar graduate .5 of a daughter. At this rate, 1,000 graduates of Harvard will have 50 descendants 200 years hence, whereas 1,000 Roumanians in Boston will have 100,000."

"The work of Galton, Goddard and others on inheritance of mental traits compel the conclusion that the differences of intellectual capacity now observed and found to be measurable are inborn and hereditary," he said. "There are certain powers and activities by all men alike. The nervous reactions called reflexes and the more complex reactions called instincts are hereditary gifts common to all men."

"Beyond these identity ceases and every human being seems to be different from every other in mental

and physical constitutions. Levels of intellectual capacity in children above which they cannot develop are correlated with the social status of the parents; that is to say, children of superior social status show the highest mental levels, children of unskilled laborers the lowest. In other words, station is determined by capacity.

"Now, as always, our social salvation, as our personal salvation, is with the Lord of Life. Whatever proposals may be offered by way of relief and palliation, of remedy or prevention, must not be allowed to obscure the fundamental fact that social wrongs spring out of the root of evil, which the method and power of Christ alone can kill. On this understanding, I suggest that our new knowledge of heredity is related to the distress and threat of the times in important particulars."

All of the discussions were very interesting and inspiring. Dr. Frederick Eby, whose books on Christian Education thousands have read and enjoyed, was very fine. There were discussions on the history of the Christian College in America.

President H. E. Watters of Union University in a paper outlined "Christianity in the Curriculum" which would develop the denominational conscience. He had quite an interesting set of data which he had gathered from various Baptist institutions in the South. In all of these institutions the Bible was talked very freely. The number of courses varied from two to a dozen or more. The statement was made that if the students did not return from college with more denominational zeal and intelligence, something was wrong with the institution, it was failing to fulfill its mission.

Dr. R. W. Weaver, President of Mercer University, gave an interesting paper on the subject of "Baptist University for the South". He, of course, thought that Mercer ought to have that university. He asked that the Association go on record as favoring Mercer with the Southern Baptist University. This, however, was not done. If Georgia gets a sure enough university it looks like she will have to build it herself.

One of the best addresses of the meeting was made by Dean E. G. Townsend of Bailey University, on the subject, "Personality, Scholarship and Denominational Affiliation of the College Professor". Dean Townsend handled this subject in a masterful way.

Thursday afternoon there was a joint session with the Southern Methodist Education Association. An educational council of the two denominations was formed for the purpose of waging a common warfare for Christian Education in the South.

The Baptist World Alliance affords a wonderful opportunity for visiting Europe, and at the same time taking in the greatest meeting in the history of Baptists. No one will be able to measure the influence of that great gathering. We can carry great cheer to European Bap-

tists, and in turn receive education and inspiration from them.

There are many tours from which one may select an itinerary and the cost is not large and it will be a life time instruction. In this issue appears the advertisement of the Wicker Tours of Richmond, Virginia. Dr. Wicker, the well known minister and evangelist, will accompany personally his tours to Stockholm, assisted by his son, J. J. Wicker, Jr., a young lawyer with much experience in tourist travel. Our readers will do well to write for copy of their itineraries. They also have tours in connection with the Baptist World Alliance, taking in the Holy Land and Egypt.

The going around in the face of all facts and figures, and accepting liquor propaganda by Christian people is a freak in nature that is inexplicable, but full of discouragement and danger. When will decent people learn not to take the dictum of known enemies?

### To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

Yours very truly,

Z. WARDLAW.

Utica, Miss.

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Best materials. Finest workmanship.  
ALUMINUM or SILVER PLATE  
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# Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Warning to the American people:

"The judicial section of the American Bar Association, venturing to speak for all the judges, has expressed this warning to the American people:

"Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society.

"The people of the United States, by solemn constitutional and statutory enactment, are undertaking to suppress the age-long evil of the liquor traffic.

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide: They are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Unanimously adopted by the judicial section, composed only of judges, of the American Bar Association at the Annual Convention at Cincinnati, August 31, 1921.

A prominent Mason was heard to say on the day after the recent Masonic gathering in Jackson that he had attended many Masonic meetings, but this was the first one he ever went through without seeing one or more drunken men. Not only did he not see a single drunken man, but he never smelled whisky on the breath of a single one. It is almost certain that this statement could never before have been truthfully made of Masonic or other similar bodies. I attended the Fair in Jackson last fall and neither saw a drunken man nor smelled the breath of liquor on anyone.

Mr. S. H. Parascot, a Mississippi River steamboat captain, who died a few years ago in Vicksburg at the ripe old age of ninety, said a short while before his death: "In 1857—sixty years ago—I bought a steamboat in Cincinnati. There was a good deal of drinking in those days. When I brought her down on her first trip, I had on a hundred and fifty-three tons of freight, and five hundred barrels—30,000 gallons—of whisky from Cincinnati, for one little country store—Barksdale & McFarland's, at Yazoo City. And yet there are people in the land who will occasionally blurt out on the streets and in other public places the declaration that there is more liquor sold and drunk and hence more drunkenness than in the days of the open saloon. As a matter of fact, perhaps the amount of liquor received in this one day by one little firm is greater than the amount re-

ceived by the whole of Yazoo City within the last decade.

The person who makes it a practice of expressing the fear, though insisting that he is prohibitionist, that the prohibition law can never be enforced, is a brother or first cousin to him who loses no opportunity to assert that there is more liquor used now than under the open saloon regime. They are both for liquor, prompted either by appetite or avarice, or both,—by a love for liquor or a hope for gain, or both. The man who goes around indulging in that sort of rot is in a very effectual way encouraging violations of the prohibition law. A man who spends his time in declaring that there is more liquor sold and drank now than ever would be pronounced by any jury as a fit subject for either the asylum or a member of some Ananias Club in good and high standing.

## Old-Time Saloon

Do you ever pause in the great prohibition desert and conjure up a picture of the saloons that flourished in this country only a few years ago?

Now and then men, passing a prominent corner, point to a savings bank or spanking-new cigar store, and say: "There used to be a swell bar-room here. Gosh! I can remember when Old Crow was passed out at 85 cents a quart and the bar-keeper apologized for whisky under seven years old."

All that's left of those ancient whisky dens is the path in the sidewalk, worn by the tramp of drunkards' feet as they made their rounds, lapping up so much they were ashamed to drink it all in one place.

By 8 o'clock at night, the regulars were well tanked and below the din was the friend's apology: "Don't mind him, he's a swell fellow when he isn't drunk."

The owl cars carried them home—to mothers and wives who sobbed quietly in the stillness of night.

There was considerable privation in the average hard drinker's home, short on funds because of the bar-room till's greedy appetite.

A drunken man was disgusting to the good citizen and home-builder. A father's greatest fear was that his son would "get the appetite."

There was another type of saloon—the low-down type that hard drinkers usually wound up in. It was a den, the rendezvous of criminals, where customers were thrown into the alley after they had been stripped of their last cent.

The amber fluid in the quart bottle ruined brilliant men by the tens of thousands, wrecked an infinite number of homes and, for those deeply involved, destroyed nearly everything for which life is worth living.

That ancient institution, the openly conducted saloon, is gone. Now

and then some one with more money than brains gets hold of a quart for \$12 or more.

But fathers aren't worrying about their sons developing a chronic thirst. Homes are happier, with less jangling. More money in the bank. A woman can ride on an owl car now without danger of being insulted.

There is a lot of talk, around the country, about infringing on personal liberty, much futile argument about bringing back light wines and beers.

But, at heart, the country is dry. The proof is, that there's almost no talk of bringing back the old-time saloon.—Greensburg (Penna.) Daily Record.

## Johnston—Bradley

Married, today, by the writer, Mr. Weldon K. Johnston of California and Miss Renna Augusta Bradley of Inverness.

We congratulate these splendid young people and wish for them success.

H. C. CLARK.

## Smith County Rally Day

Our rally day for the Smith County Association will be at Raleigh Baptist Church on Tuesday, March 13th.

We urge that all of our preachers, deacons, Sunday School workers and W. M. U. and all come praying for our work. Brother T. W. Green and several others are arranging to be with us. Our meeting will begin at 10 o'clock and be all day with dinner.

D. W. MOULDER.

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## BLUE MOUNTAIN BITS

Baptist affairs in Tippah county have had soft, but not easy, roads to travel during the past weeks. Mud and rain mingled with snow, have been the shining characteristics of our highways and the Baptist coach has not made a record in the matter of speed. Blue Mountain had one glittering event to its credit last week and that was the meeting here at the college of the trustees of the college and the education commission of the state. Other pens, I judge, will tell of the meetings. Blue Mountain had a cordial welcome for these brethren. This scribe is sorry that a previous engagement made it impossible for him to be in town on that bright day and share the pleasure of meeting our visitors.

Brother S. V. Gullett has returned from his month's stay at the Baptist Bible Institute in New Orleans and he paints golden pictures of what he saw and heard during his visit. Brother Gullett lives at Blue Mountain, and extends his pastoral wing over four or five churches in this and other counties. Very popular he is with his churches and a very useful ministry he is giving them. Another Blue Mountaineer is Rev. C. M. Wilbanks, who has recently taken charge of the important pastorate at Ripley, which was left vacant by the resignation of Brother Harvey Gray, who departed to take a course in the Southern Theological Seminary at Fort Worth. Brother Wilbanks will give two Sundays to Ripley and the remainder of his Sundays to three other churches.

Blue Mountain seems to be a fertile field for preachers. Rev. George Wages has built him a home here and from this center he radiates to seven or eight churches—some in this county and some beyond the line. These three pastors are members of the Lowrey Memorial church and exercise a large ministry in this section of the state.

Expectation is on tip toe with us now as we look forward to the celebration of the college here of its golden jubilee on March 3rd. On Sunday March 4th, the sermon in connection with this fiftieth anniversary celebration will be preached by a former pastor, Rev. J. N. McMillan. E. B. HATCHER.

## COLLEGE CELEBRATES FIFTIETH ANNIVERSARY

From Commercial Appeal.

The campus and buildings of Blue Mountain College yesterday were the scene of the celebration of the 50th anniversary of this school for girls and the golden jubilee was participated in by many former students and the present student body, the assembly being composed of girls and women of all ages from the white-haired grandmothers down to the sweet miss still in her early teens. Everybody was happy and loyal and the program from start to finish was full of pep and splendid promise for the future of the institution now entering upon its second half-century of growth.

Beautiful receptions with delightful programs were held by each of the three literary societies, charter

members being present for words of encouragement and inspiration. Pictures of the various groups were made by a special photographer detailed by The Commercial Appeal.

## Former Students Meet

In the afternoon there was a big mass meeting of only the former students, at which plans of interest were taken up for discussion. The social hours were particularly enjoyed by the home-coming students, some of whom declared that they had not yet been able to locate the Blue Mountain College they knew when they were students here. Aged women who were on hand for the very first day of the session created particular interest and attention.

The cardinal feature of the golden jubilee was given last night, this being the historic pageant "The Heart of the Flower," prepared and written chiefly by Miss Gertrude Lowry, head of the department of music of the school. Miss Lowry, though having the same name, is not related to the Lowrey family who have made Blue Mountain famous.

The pageant, which was presented by 150 students and teachers, pictured vividly and beautifully the story of Blue Mountain College from its founding 50 years ago by the late Gen. M. P. Lowrey, down to the present hour with prophetic sketches of the institution as it yet shall be. It was the most ambitious thing of its kind ever attempted here, and it was received with unstinted praise from all who heard and saw it. Miss Lowry, Miss Purser, Miss Leavell, Miss Hutchins and the rest of the teachers who had part in its production and presentation as well as the clever student players evoked general appreciation.

## Marriage Reproduced

One specially pleasing feature of the pageant, kept a dark secret even from the student performers till the last minute, was the reproduction of the marriage of President W. T. Lowrey and Miss Theodocia Searcy of Arkansas, which happy incident was staged by President and Mrs. Lowrey themselves, with students in the marriage procession. Bright flashes of humor familiar to former students characterized the performance, while darker hours were presented in a deep and impressive style. Beautiful tributes were paid to the Lowreys and Berrys and to others who have helped to make Blue Mountain College what it is today.

Along with the celebration of the 50th anniversary of the school there was kept before the audience the fact that Mrs. Modena Lowrey Berry has been principal here for the whole half-century, while the day was also held in memory as the 65th anniversary of President Lowrey's birth and the 38th anniversary of his becoming president of the institution.

On Sunday morning Mrs. Berry took the Sunday School hour for one of her famous heart-to-heart talks to the students of all these years; and the concluding feature of the golden jubilee was the sermon on this morning by Dr. J. N. McMillan, professor of English in Mississippi Normal College and formerly Baptist pastor here and member of the faculty of Blue Mountain College.

The guests were given the best of attention by the committee on reception and much high praise is due to the local members of the Student Alumnae Association for developing and carrying out the idea of the golden jubilee.

Blue Mountain College was established in 1872 by the late Gen. M. P. Lowrey for the education of Southern girls and women. The school remained in the possession of this family until about three years ago, when it was purchased by the Jennings family of Memphis and Mississippi and turned over to the Baptists of Mississippi to be perpetuated as one of the great denominational schools of the South.

## ALL DAY RALLY

Program for an All Day Rally of the Montgomery Baptist Association to Be Held With the Kilmichael Baptist Church Sunday, March 11, 1923

Harry Watts, Presiding.

Sunday Morning, "Thy Kingdom Come"

- 9:45 Devotional, Rev. N. A. Edmonds.
- 10:00 Enrollment of Churches.
- 10:30 The Pastor's Part in Our Denominational Program, H. L. Watts.
- 11:00 Sermon, Mission of the Church, Rev. J. H. Hooks.

## DINNER

Sunday Afternoon, "Thy Will Be Done"

- 1:30 Devotional, Hon. W. H. Davis.
- 2:00 The Laymen's Part in Our Denominational Program, C. H. Aldridge.
- 2:30 The All Day Meeting in Every Church in April, Rev. J. R. G. Hewlett.
- 3:30 Testimonies, How I Am Going to Pay My Pledge?
- 4:15 Consecration Prayer, Dr. A. V. Rowe.

Every member of the Executive Committee of the Montgomery County Baptist Association is expected to be present.

REV. J. R. G. HEWLETT,  
Enlistment.

REV. J. H. HOOKS,  
County Organizer.

HARRY L. WATTS,  
Publicity Director.

MRS. H. L. WATTS,  
County W. M. U. Organizer.

## SOME INTERESTING FACTS ABOUT AFRICA

Nearly one-fourth of the land area of the globe is in Africa. Africa is large enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India and several Belgiums and Spains.

The black race doubles once in forty years. The white race doubles once in eighty years.

Africa's coast line is equal to the distance around the world. There are 40,000 miles of navigable rivers and lakes—equal to thirteen times the distance from New York to San Francisco.

Africa has now 25,000 miles of railroad, but needs forty times this mileage to have the same proportion as America.

All of Africa, with the exception of Liberia and Abyssinia, is under the control of European governments.

Africa supplies more copper than Europe and America combined; has five times as much iron as North America; one half the world's gold; two thirds of its ivory; nine tenths of its diamonds; over half of the rubber and cocoa.

The slave trade is nominally driven out of Africa, but contract forced labor, especially in Portuguese territory, is practically slavery.

Ninety per cent of the Africans are reached by European and American commerce, but only ten per cent are touched by the Gospel.—Missions Review.

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## East Mississippi Department

By R. L. Breland

Our esteemed enlistment missionary, Owen Williams, made several visits in Union Association early this month. This worker has proved himself very helpful to all the churches and pastors wherever he has labored.

Workers' Conference for Union and Franklin Associations and the Gloster leaders, meets with the Roxie church March 5. A good program has been published. Brethren A. P. Scofield, W. A. Borum, J. J. Mayfield, G. C. Hodge and W. A. Green and Sisters Stewart and Chinkscales are to lead in the discussions as outlined by the program committee. We are hoping that Enlistment Missionary Owen Williams will bring a helpful message also.

The program for the Fayette Bible Institute, Feb. 19-22, was carried out in both letter and spirit. Brethren Borum of Natchez, Taylor of Brookhaven, Brown of Yazoo City, Morris of Port Gibson, Williams of Brookhaven, and Hodge of Fayette, led in this Institute work. The W. M. S. of the local church rendered very helpful service. Several brethren and sisters of other churches in Union Association were constant helpers. The average attendance during the day was about 60, and at night the house was filled. The singing was a delight and a blessing indeed. Pastor Hodge had the cooperation in song service of the best voices in the town. Gracious blessings come to all and will abide with each of us.

Many of our workers are planning to attend one of the Regional Conferences in March.

Some of the churches are hoping that a returned missionary might visit and speak at some special or regular meeting of the churches.

In some parts of the Association our men are being stirred to religious zeal and enlisted in the church work as never before. Much is due to the special prayer services which have been in progress for some weeks. A goodly number of the women too are renewing their interest in the Kingdom work. A greater day for the Master seems dawning in this part of the vineyard.

The Port Gibson Baptist Church is just putting in a new \$600.00 piano. Pastor Hodge of Fayette and some of his musicians will render an inspirational mid-week program, Feb. 28, 7:30 p. m. Hodge will present the gospel in magic and they in music. The Port Gibson church anticipates an inspiring service.

Rev. G. C. Hodge has become pastor of the newly organized Baptist church at Union Church, Miss.

Macon

The work here is moving on in a very satisfactory way. I have been on the field about four months and have received into the church eighteen new members. Our congrega-

tions are growing, and the interest is good. Being new in the Mississippi work, I am not fully acquainted with the methods, but I am beginning to find that everything is about as it was in Alabama. I have never served a church where the people treated us better than these good people do. I am praying that my work here may be the best of my ministerial history. Come to see us.

A. B. METCALFE.

### Calhoun Association

Rev. S. H. Shepherd, who has been our pastor at Pittsboro for the last four years, resigned here and at Derma and has moved to Courtland, where he has full work.

Brother Shepherd did a splendid work among us and we are hoping that the Lord will use him in a large way on his new field.

This field at present stands open for another pastor. Derma has the county agricultural high school, and affords an opportunity for a wide-awake preacher who wants to do some work that will count for something in the future.

The church at Pittsboro has called one of our home men, a young preacher, for an indefinite time, till a new man has been secured at Derma. Our first service with our new pastor was held last Sunday and it was a very fine service, both morning and evening. The people were so well pleased that it will be a rather hard struggle to have to give him up.

This is Rev. C. H. Ellard, who was reared in this county and has only been preaching a short time.

We are sorry to have to report that Brother C. K. H. Byars, who lives near Calhoun City, lost his companion, who has been confined to her bed for several years. She was buried at Pittsboro, this being the old family burying ground.

Sister Byars was an exemplary Christian woman who was submissive to her long confinement to her bed.

Her faith was as strong as the promises of God could make it. She believed to the last moment that she was serving her Master by being submissive.

She leaves a sorrowing companion who is one of the best Christian men we ever knew. He served through the Civil War and was wounded in battle, and after the war was over he has been one of our very best citizens and has always stood by his pastor in every thing that was for the best. These good people were members of Macedonia Baptist Church.

These good people have reared an honorable, useful family, who still survive.

REPORTER.

Dear Record:

Please say in your next issue those expecting to attend the Regional Conference in Meridian March 8th and 9th send their names to me, so homes can be prepared for them.

Yours,

BLANDING S. VAN HORN.

### "IN CHRIST"

By Ben Cox, Memphis, Tenn.

#### Our Crucifixion in Christ.

Our attitude towards Christ decides our attitude towards everything else. We cannot be right concerning anything or anybody unless we are right concerning him. That decides everything. Yesterday morning a young man came into my office telling me that he had once been a preacher and had preached for nine years. He was a student of Theological Seminary. He had gotten off the track; had quit the ministry and gone into business several years ago. Said he: "My father died recently and I feel very uneasy. I feel that I want to come back to duty." I said "All right, I have recently started off two young men in our church who feel they were called to preach and you can start today at the noon meeting." I then handed him some poems of sympathy on account of having lost his father. Among these was the old-fashioned hymn which I have had printed to the extent of about thirty thousand—"What Think Ye of Christ?"

What think you of Christ? is the test

To try both your state and your scheme.

You cannot be right in the rest,  
Unless you think rightly of him.  
As Jesus appears in our view,  
As he is beloved or not,  
So God is disposed to you  
And mercy or wrath is your lot.

Some take him a creature to be,  
A man, or an angel, at most,  
Sure these have not feelings like me,  
Nor know themselves wretched or lost.

So guilty, so helpless am I  
That I dare not confide in his blood,  
Nor on his protection rely  
Unless I was sure he is God.

If asked what of Jesus I think  
Though still my best thoughts are but poor,  
I'll say he's my Meat and my Drink,  
My Life and my Strength and my Store.

My Shepherd, Counsellor, Friend,  
My Saviour from sin and from thrall.

My Hope from beginning to end,  
My Portion, my Lord and my All.

He was so much impressed that when he came to preach his striking ten-minutes sermon he took that for the subject. We were sadly impressed as he testified that in the Theological Seminary there were those who taught that Jesus was just a good man. This was what got him off of the main line

and on to the side track. The old-fashioned hymn is not only good for this young preacher but good for all of us—"What Think Ye of Christ?"

A prominent lecturer spoke in Memphis recently. He said that he thought our religion should be a person and a life and not a book. I reply All right, but where shall we find out about this Person and about this Life except in "The Book of all Books—the Bible? Where shall we find outside of the Bible about him who was "God manifest in the flesh?" Our only hope. As it has well been said "He became sin for us that we might be made the righteousness of God IN HIM." He

(Continued on page 25)

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# PROGRAM FOR THE SUPERINTENDENTS CONFERENCE AT COLUMBUS, MISS., MARCH 20-22, 1923

What can the Departmental Superintendents do when they do not have their own departmental room for an office?—E. C. Williams, Mt. Olive, Miss.

How to conduct my Workers' Council—Sam Lindsey, Laurel, Miss.

What is the Six Point Record System has done for my school—A. K. Godbold, Jackson, Miss.

How to do Teacher Training work in our school—S. T. Pitts, Pontotoc, Miss.

How the Pastor may direct the Sunday School—Rev. S. G. Posey, Durant, Miss.

When to make up my program for the Sunday School—M. P. L. Love, Hattiesburg, Miss.

By way of suggestion permit me to call your attention to the fact that the Program Committee have given our conference one hour and a half each morning. We have six subjects; this will give 30 minutes to each subject. I suggest that the brethren to whom the subjects have been assigned, open the subject with about 10 minutes talk, and then have open discussion for the next 20 minutes.

I am asking Dr. Lipsey to publish this program in the Baptist Record, and in the event any one of you who is assigned to a part on the program above, find that you cannot be present and take your place on the program, I ask that you will please let me the kindness to notify me at once.

Cordially yours,  
HARRY L. WATTS,  
Winona, Miss.

## PREACHING NOTHING FOR CERTAIN

By W. J. Epting

There are two distinct kinds of preaching: the one has the note of certainty, the other has provisions, reservations and nothing for certain. I have been amazed as I have watched the effects of preaching a salvation based on provisions of man's faithfulness and in terms of doubt. It has produced two very definite and outstanding results. First it produces a spasmodic membership largely controlled by impulse and emotion. Second it produces short pastorate; the note of uncertainty always makes a pastorate uncertain.

I have said this not in judgment or criticism of other faiths but to urge my own brethren to always let the note of certainty sound clearly in your preaching. Do not preach your doubts or deal with provisions and reservations. Men do not want to hear what you doubt about, they want to hear what you believe, they want you to tell them for certain what decisive step they can take that will bring them into an everlasting right relation with God. Do not quibble with little things, get right into the thick of every great constructive program. The outstanding minister have "FORWARD" as their watchword. I thank God for

every one of our great men who have wrought so well, but it seems to me that we have belittled Christ's cause by talking about "Baptist LEADERS and DIRECTORS". Christ is the leader in His work, and the Holy Spirit is the director in planning that work. "Give honor to whom honor is due". Avoid becoming critical, grouchy and fault-finding. You can not more make glorious the cross of Christ by pointing to the errors of the brethren than you can sell a race-horse by displaying a skunk. People see what is held up before them; if it is self they see self, if it is the brethren they see the brethren, in it is our training or lack of training they see that. If it is Christ glorious, triumphant, reigning, they see Christ.

## LOSING HIS LIFE

By Jennie N. Standifer

He was a Korean Missionary visiting his native land, and one evening he told his life-story to a young people's society.

"My father," he said, "was a preacher, and very strict as to how we kept the Sabbath, attended services in God's house, and refrained from questionable amusements. As a child I was wayward, resentful of restraint, and I believed myself cheated out of what was a boy's dues. I didn't get along with my teachers and was frequently suspended from school. When I went away to college I felt free, and determined to have a good time according to my own ideas of pleasure. I joined fraternities and clubs and went in for the gay social swim. There were balls, banquets and revels galore, and I was as giddy and wild as the wildest. I never entered a church door. I remained at college through the vacations and took summer work which enabled me to take a bachelor's degree in three years.

One Wednesday evening, a month before my graduation, I was crossing the campus, and saw a light in the Y. M. C. A. Hall. I never attended the meetings of the association, but from curiosity I walked by the hall. A man was speaking who was a stranger in the town. As I paused at the door he was saying: "If a man lose his life he shall find it." Like a flash of lightning it struck me that my life was lost. In an instant I knew that the time I was wasting on frivolous, worldly pleasures was thrown away, and there was no real joy or peace or happiness in such a life.

The speaker was a returned Foreign Missionary and his heart was on fire with his great work. Before I realized it, I was deeply interested and listening with rapt attention. His earnest words awoke me from my indifference to lost souls. Long before the address was concluded I was filled with the desire to help the people of the Orient. I began to wonder why Christian nations were doing so little and giving so little to send the Gospel to the heathen.

A young man who was the most brilliant in my class, and a medical student, arose when the invitation

was given, and went forward to offer themselves as volunteers for Foreign Mission service.

"Here am I, send me!" The words of the old prophet came to me as distinctly as though spoken by human lips. I bowed my head in shame. I was a professing Christian and a church member,—but a renegade! I saw myself as I was,—a poor, weak, sinful Christian. I began to pray, bowing my head on the seat in front of me. I heard no more of the service, but when I raised my head the Missionary and the two young volunteers were the only ones in the hall. My decision was made instantly. The words of Paul: "I was not disobedient to the Heavenly vision," gave me courage to go forward and stammeringly ask for a card to sign as a volunteer for Foreign Mission service in Korea. The Missionary and the two other volunteers cordially welcomed me, and I asked for their prayers.

"Before sleeping that night I wrote father and mother what I had done, and tried to console them for losing their boy. By return mail came the answers to my letter.

"You are going to be a missionary my son," wrote father, "and that is what I have been praying for you to be since the day you were born. May God bless you in the work."

"I must tell you a secret," wrote mother. "When you were born the attending physician said you were dead, and told the nurse to prepare the body for burial. I said: 'Let us pray!' And I prayed for your life, my son. I promised the Lord I would consecrate you to Him. You were to be a Foreign Missionary. There came to me while praying, the assurance that you would be given back to me. I had the nurse to rub your body with a stimulant, and in a short time you revived. Every day of your life,—almost every hour, boy, the prayer for God to call you to carry the Gospel to the heathen, has been in my heart. I have prayed in faith, believing all things were possible if we were obedient, and faithful servants of the Master. In His own time and in His own way I knew God would answer, so I am not surprised at your decision, my son. I expected it. I will give my boy joyfully. My blessing upon you, my child."

"When I told my friends of my choice of life work, they were astounded.

"You are throwing away your life, young man," said my best-loved college chum.

"You will be lost to your native land, in that heathenish country," declared another friend. "And you could easily rise to distinction here as a pulpit orator and lecturer."

"In spite of them I went to Korea, and for fifteen years I have been preaching the Gospel and winning souls to Christ. I have paid the price of my sinful pleasures in suffering persecution and heart-breaking sorrow, but the Lord has blessed my work. I have found my life by losing it. I would be ashamed to show my face in Heaven, friends, if I had not answered that call."

## IN MEMORIAM

Mrs. Bob Bridges

Whereas, our sister, Mrs. Bob Bridges, was called from this earth to her heavenly home December 23, 1922, therefore be it resolved:

1st. That in the death of our sister the W. M. U. of Liberty Baptist church mourns the loss of a true Christian member, who was always faithful in her duties.

2nd. That we express our sincere sympathy to the heartbroken family, and point them to God who doeth all things well.

3rd. That we record these resolutions on the minutes of the W. M. U., that a copy be given to the family and a copy be sent to the Baptist Record for publication.

MRS. WILEY BARLOW,  
MRS. MARY CHAPPELL,  
MRS. MARY McLEOD.

Cleo Alethia Keith

The angel of death visited the home of Mr. and Mrs. Robert Keith on February the ninth and saddened their home by taking their darling baby girl, Cleo Alethia. This little angel of joy only stayed with them twenty-two days, and God saw fit to transplant her in His kingdom. To the bereaved ones, father, mother, brother and sister, let us say in humble submission, thy will be done. A little one from us has gone.

A little voice is stilled;  
A vacant place in our home  
That never can be filled.  
But she budded on earth  
To blossom in heaven.

A friend,  
MRS. R. J. WALTERS.

Martha Nell Toler

In deepest sorrow I am writing you. My little granddaughter, Martha Nell Toler, eleven months and eighteen days old, went away, to a better world, in the evening of the 20th instant. She came to the end of life after much suffering. On her side of the river it is all angelic joy, on our side, there is much sadness.

Your brother,  
A. P. SCOFIELD.

Mrs. M. F. Chapman

Sister M. F. Chapman departed this life at the home of her daughter, Mrs. E. A. Shelby, near Newton, Miss., Feb. 17, 1923, age 76 years and 7 days.

She was first married to Elder B. W. Dearing, May the 9th, 1866, with whom she lived happily until his death, Dec. 1, 1894. To this union were born 10 children, 32 grandchildren and 11 great-grandchildren. She was married to D. T. Chapman about the first of November, 1907, with whom she lived until his death, Dec. 27, 1913.

A mother in Israel is indeed fallen. She was unusually sweet spirited, hence greatly beloved by all who knew her.

After funeral services by Brother W. H. Thompson, she was laid to rest in the Bethel cemetery in the presence of a large concourse of people.  
JAS. E. CHAPMAN.



(Continued from page 13)

became the Son of Man that we might become the sons of God. He was willing to be partaker of human nature that we might be partakers of the divine nature. Dr. A. J. Gordon used to say that these two words "IN CHRIST" are the key words. As the rosetta stone proved to be the key which unlocked many of the mysteries in Egyptian hieroglyphics, so these two words—"IN CHRIST" are the key which unlocks much of the Bible for us. Says Paul to the Corinthians—"Of him are ye, IN CHRIST JESUS, who of God is made unto us wisdom and righteousness, and sanctification and redemption." (1 Cor. 1:30.) He reminds us also that our labor is "not in vain" if it is "in the Lord"; that the proper view of marriage is that the marriage should be "in the Lord". I am very sure that if there were more marriages "in the Lord" so many of them would not go to the divorce courts. He emphasizes the same truth in regard to filial relationship. "Children obey your parents IN THE LORD, for this is right". Peter gives a very broad application to the words when he says: "Sanctify in your hearts Christ as Lord, being ready always to give answer to every man that asketh you a reason concerning the hope that is in you with meekness and fear, having a good conscience that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ." (1 Peter 3:14-16 Revised Version.) And Paul, in Ephesians 4:17 says: "This I say, therefore, and testify in the Lord that ye henceforth walk not as other Gentiles walk in the vanity of their mind, for ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus." We can really have the truth only as we have it "In Christ Jesus" who is the Truth as well as the Way and the Life.

These words "In Christ" have to do not only with life but with death. "Blessed are the dead which die IN THE LORD from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them." For time and eternity; for sickness and health; for poverty and wealth; for life and death, these words have tremendous importance. It is not important for me to ask you how old you are; how much do you weigh; how much money have you; what do you know; but it is of tremendous importance for me to ask "What think you of Christ?" The word "religion", as you know, comes from "Religio", "to bind back". Christ, both God and man, the God-man, is the only one who can do this. The believer is to have the "mind of Christ" within him; the "Spirit of Christ" animating him; his development is a "growing up into him in all things who is the Head, even Christ." "The limit and boundary of his attainment" is "the perfect man", "the measure of the stature of the fullness of Christ".

In this life IN CHRIST, of course we must start with Calvary. At a meeting of business men in Atlanta the other day Mr. Roger Babson

said, you remember, "This world is going to the devil. The only salvation I know for the world is the redeeming power of Jesus' precious blood", and so we look back to the cross to which Abraham and other patriarchs and prophets looked forward. Jesus said, you remember, "Abraham saw my day afar off and was glad." Paul, whom I sometimes like to call "The New Testament Abraham", looks back and says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." (Gal. 2:20.) Or, as the Revised Version renders it, "I have been crucified with Christ." Or, as Rotherham, the great Greek scholar, literally renders it: "In conjunction with Christ, I have become crucified." Nay, living no longer am I, but living in me is Christ, while so far as I now live in flesh, in faith I live, the (faith) of God and Christ, who loved me and gave himself up in my behalf." In other words, "I died in him and I am dying in him." It is Paul, you know, who says that he aspired to "know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." As I have said before, there are many who are willing to know the power of his resurrection who are not willing to have the fellowship of his sufferings and to be made conformable unto his death. There is no resurrection apart from death. Do we realize that we have been crucified with Christ? Can we say:

"Alas, and did MY Saviour bleed and did MY Sovereign Die?  
Would he devote that sacred head for  
such a worm as I?"

"Was it for crimes that I have done  
he groaned upon the tree?  
Amazing pity, grace unknown, and  
love beyond degree?"

And again:

"They nailed him to the cruel tree,  
They did, my brethren, so did we.  
The soldiers pierced his side, 'tis  
true,  
But we have pierced him through  
and through."

And again:

"They crowned him with thorns;  
they beat him with stripes,  
He was smitten and nailed to the  
tree.  
But the pain in his heart was the  
hardest to bear—  
That heart that was broken for  
me."

To have fellowship with his sufferings does not mean the torture of the body. Jesus suffered much on Calvary but I believe his greatest suffering was not when they drove the cruel spikes into those hands which had never committed a sinful deed; nor when they drove those spikes into the feet that had never trodden forbidden paths; nor when they pierced his side out of which flowed water and blood, but I believe his greatest suffering was in the

Garden of Gethsemane. He went in with eleven; pretty soon he left eight of them and then he came to the time and place where he could take only the chosen three—Peter and James and John. Then, alone, he went farther into the garden and said, "My soul is exceeding sorrowful even unto death." Then he came back to the three friends and found them asleep. He was alone with his sorrow, and the soul-suffering was the greatest of all. People make a sad mistake when they think that this fellowship with his sufferings means the affliction of the body. They have worn hair jackets because of this. They have done penance in different ways because of this delusion. Charles Crittendon, that wonderful man who founded the rescue homes in so many parts of the world, tells us that when he was in India he saw a poor, deluded young man who imagined that he could find fellowship in this way. He would lie on the ground and his mother would mark the place where his head came. He would then get up and put his feet at that place and so would go on trying to make his weary way thus doing penance. After a while he died. Mr. Crittendon says, "I prayed God that this poor deluded man might know that torturing the body was not having fellowship with the sufferings of Jesus." You remember some time since I told you about a poor, deluded Roman Catholic girl who was found unconscious one morning. Both of her feet were nailed to the bed posts. Also one of her hands were spiked, and the only reason she had not spiked both of her hands was because she had no hand to hold the hammer to drive it. They rushed in the doctors and when they resuscitated her they said, "What made you do this?" "O," replied the poor, deluded girl, "I wished to have fellowship with the sufferings of Jesus." No indeed. The greatest sufferings the Lord had were his soul-sufferings. We cannot have fellowship with his sufferings without the willingness for soul-suffering.

I think I hear somebody ask, "How may I be assured that I am crucified with Christ?" I reply by believing "into" him as John 3:18 puts it—"He that believeth into him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." It is by quoting that wonderful passage in Isaiah and rubbing out the "our" and writing therein "my"—"He was wounded for MY transgressions; he was bruised for MY iniquity; the chastisement of MY peace was upon him, and with his stripes I am healed." It is by laying hold of that wonderful scripture which says: "His own self bare our sins in his own body on the tree." As Bishop LeJeune aptly says: "His the pen-

alty; mine the sin. His the shame; mine the glory. His the thorns; mine the crown. His the merit; mine the reward." This means security, for Paul says, "Ye are dead, and your life is hid with Christ in God." The devil cannot find us if we are hid that way. This means safety as Romaine puts it: "On Calvary, Christ triumphed over death by becoming the victim of death. That eternal terror that was once before you, he by his cross, has put forever behind you. It cannot cast one threatening shadow across your pathway now. It cannot write one pang of foreboding agony from your soul. Death stung itself to death when it stung Christ."

A boy came to join the church testifying that he was saved through the Lord Jesus. "How long have you been saved?" they asked. Then he gave this strange reply: "Ever since the bee stung mother." "Ever since the bee stung mother?" they said. "What do you mean?" "Explain yourself." And then the boy said, "Well, mother was ironing in the kitchen one day. Her sleeves were rolled up and while I was playing a bee came buzzing round my hands and I was frightened and fought it off as well as I could. Then I ran to my mother and got under her long white apron. She fought off the bee but it stung her on the arm. Then she said: 'You may come out now. Mother has received the sting. It cannot hurt you now. Its sting is in mother's arm. It has only one sting.' Sorrowful for my mother, I looked at the sting. She well applied the lesson, explaining to me how it was a picture of what she had long told me, about Jesus having taken my place and having been punished in my stead." "He that believeth into him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only be-

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gotten Son of God." So death has only one sting and that is buried in him who came to put away death for us. To be made sin for us that we might be made the righteousness of God IN HIM. Paul rejoices in this and says, "O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ." Because of this he can issue this bold challenge—"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. As it is written, for thy sake we are killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is IN CHRIST JESUS, OUR LORD." Yes, it is all "In Christ Jesus." It is blessedly true that death stung itself to death when it stung Christ. When he said those three wonderful words on the cross—"It is finished", it meant that he had paid the debt, fully, completely and as the poet says:

Payment God will not twice demand—  
Once at my bleeding Surety's hand,  
And then again at mine."

God is Just and the Justifier of him who believeth in Jesus. It is not my past record; it is not my present attainments; it is not my intentions for the future, but "Jesus, who paid it all." About a quarter of a century ago we used to be fond of singing, "I will sing of my Redeemer, and his wondrous love to me; How upon the cross he suffered, from the curse to set me free." This is well worth singing about. When I was a boy they used to teach me to sing, "I want to be an angel, and with the angels stand, a crown upon my forehead, a harp within my hand." But he that believes in Jesus has something better than angels ever had. Peter says, you remember: "Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." We sometimes sing:

None of the angels ever knew  
How deep were the waters crossed,  
Or how dark was the night the Lord  
passed through  
Ere he found the sheep that was  
lost."

Dear Dr. Mullins, President of our Theological Seminary, reminds us that the service of angels is limited

and imperfect, and must ever be finished and made complete by the redeemed themselves. In the eighth chapter of Revelation, for example, angels offer incense before the altar out of a golden censer. But the incense is without effect unless mingled with the prayers of the saints. In chapters fifteen and sixteen, angels have the seven plagues and pour out the seven bowls of wrath and in one place, Chapter 10, an angel arrayed in a cloud with a rainbow about his head, descends to earth and stands with one foot on sea and one on land, holding a book in his hand. "Now," you say, "an angel will surely preach." But no. He hands the book to John, the prophet, the redeemed sinner, who eats it, experiences it, and then prophesies to many nations. Yes, angels could bring the book, but nobody can preach the gospel except a sinner who knows what it is to be lost and saved.

Now, this being crucified with Christ should have very practical results. As Paul reminds us: "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) And again in Romans 6:6-8, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." As I see it, that is the great need of the Christian world today. Crucified lives—the lives "hid with Christ in God." I fear that too many of us are satisfied with being in the church careless of whether or not we are really IN CHRIST. It is not "in the church" that counts but "in Christ." As I have said before in your hearing, it is possible for deacons to be damned; stewards to go to Satan; elders to be eternally lost, and preachers to land in perdition. Sad indeed if we have gotten people into the church without first getting them into Christ. I sometimes shed tears in the night time as I am thinking about you and praying about you. God forbid that I should do anything or that you should do anything to lead anyone into the church who has not first been led into Christ. It is an awful responsibility for Sunday School teachers and for parents. Have you parents here satisfied yourselves because your children are in the church? Are you sure they are in Christ? The only assurance you have that they are in Christ is that they are living the Christ life. The fact that they belong to the church means nothing. It is no evidence at all that they belong to Christ. We need to emphasize these words in these easy-going days when it is harder perhaps to rear children properly than any time in the history of the world. "They that are Christ's have crucified the flesh with the affections and lusts."

A dear woman was talking to a very spiritual preacher one day and said, "How can these things be? I should lose my identity." The preacher, looking at the gas jet replied "Suppose the gas jet should refuse to take in the flame. It would

fail of its purpose. It does lose its identity in a way but it accomplishes that for which it was made." Then he looked out at the snow flakes and said, "Suppose the snow flakes should refuse to fall to the ground and lose their identity? They would be useless. They do fall. They do lose their identity and after awhile the snow flakes appear again in primroses and daisies." So it is with us. What a wonderful gain is ours when we go out of ourselves into Him!

Out of my bondage, sorrow and night, Jesus I come;  
Into thy freedom, gladness and light,  
Jesus I come to thee.

Isn't that a wonderful bargain to make? For our bondage we get freedom; for our sadness we get gladness; for our night we get light IN HIM who is the Light of the World.

Friday afternoon we made many calls at the Baptist Hospital. In one room we met a fine old gentleman who looked like he was nigh on to fourscore. After a short prayer we three sang the little chorus, "Jesus paid it all, all to him I owe. Sin had left a crimson stain, he washed it white as snow." The old gentleman was loath to let me leave. He held on to my hand and with tears in his eyes and in his voice he said, "Thank you. I am so glad you came." "I heard that song sixty years ago." Yes, it is a precious sentiment: Jesus paid it all. I repeat when he said those three wonderful words on the cross "It is finished" it meant that he had paid the debt in full.

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